

# the EPISCOPALIAN



*WELCOME TO A SEABORNE CIRCUIT RIDER (page 6)*

- ERLE STANLEY GARDNER: CASE OF THE AVERAGE CITIZEN
- CAN YOU SAY NO?
- MONEY CAN BE BEAUTIFUL





# Money can be beautiful

Money means power. But do we ever really use that power in the way God intended us to?

By ROBERT J. McCracken

**M**ONEY is all pervasive in modern life. It gets mixed up with everything, even with hospitals and churches and colleges and missionary societies. It is the most indispensable of all the tools we have. We could not exist for a day without using it or having others use it for us. Civilization as we know it could not go on without money.

Ours is a money culture, and for that very reason, just because money is power and does talk, people are likely to make it the one and only yardstick, the measuring rod of everything. Some acquire such a respect for it that there is nothing they will not do to get their hands on it. Obviously, therefore, it is related to motives and purposes and character.

It is not true that all that a man

needs to know about money is how to make some. The proper handling of it is an essential part of honest religion. If our religion does not affect and direct both the making and the spending of money, it has not come to grips with the realities of our everyday existence.

People, supposing that they are quoting Scripture, say that money is the root of all evil. The Bible does not teach that money is evil. In itself money is neither good nor bad. Everything depends on what is done with it, the way in which it is employed, whether it is squandered and does harm or is wisely bestowed and does good.

In three of his parables, those of the Pounds, the Talents, and the Unjust Steward, Jesus concentrates a



tion on the use of money. There is nothing to suggest that he disapproves of its possession. What he opposes is the fundamental importance of its proper and wise employment. Dives was condemned not because he was wealthy but because of the use he made of his wealth. The young ruler was told to go and sell all he had, not because the possession of private property is wrong, but because his riches were coming between him and God.

James Barrie was right when he said that we cheat our consciences by talking about filthy lucre. Money can be a beautiful thing. It is we who make it grimy. We send it to places where it has no business to go and smother it with unhallowed transactions in shop and market place.

It is not money that is to be condemned but the love of it—the greedy, grasping, covetous instinct which makes acquisition the goal of life and sees in wealth an end in itself.

We have been told the story of Jenny Lind's turning down one big contract after another and saying to a friend who came upon her when she was sitting quietly by the seashore reading her New Testament, "I found that making vast sums of money was spoiling my taste for this."

Well and good. It is a duty to remember that money can be a power for evil. It is a duty to remember that Jesus emphasized the perils of the acquisitive instinct more than the evils of drunkenness and sexual vice. What I am suggesting now is that we have not laid anything like equal emphasis on the power it can be for good.

Alongside the story about Jenny Lind I set one of Studdert-Kennedy's experiences, told in his own words. I was called to the bedside of a girl dying of tuberculosis; and while I was there, the doctor came. When he went downstairs, I followed him and

asked him rather anxiously, 'what chance has she?' He replied, 'None whatsoever, as long as she stays where she is,' for she was lying in one of those abominable pigsties which do duty for houses for a considerable portion of our population. I then asked the inevitable question, 'How much?' and he said, 'About £30.' Well, I went out and got the £30, and they were in my hand as the wand of Cinderella's fairy godmother. I waved them in the air, and there appeared at the door a taxi, beautifully sprung; there was a first-class railway carriage; there was a delightful room with a balcony overlooking the sea; there was a kind-faced nurse, and a doctor with subtle brain and clever hands—and all for £30."

Yes, money talks. Money is power; and if we will have it so, our money can be a power for justice and righteousness, for friendship and good will, for the spread through all the world of the good news about God revealed by Jesus Christ.

Money can buy honors—political preferment, social acceptance, a certain kind of prestige. It cannot buy honor. The respect, loyalty, and af-

fection men pay to a good man have nothing to do with cash. Money can buy pleasure—a sea voyage in the dead of winter to sunny climes, a round of entertainments, any indulgence the body or mind may crave. It cannot buy the deeper thing we call happiness. Listen to George Bernard Shaw: "You can easily find people who are ten times as rich at sixty as they were at twenty; but not one of them will tell you that they are ten times as happy. Money can cure hunger; it cannot cure unhappiness." Some things are priceless and can be neither bought nor sold—genius; friendship; love; nobility of character; a tranquil conscience; peace of mind; and that greatest boon of all, the forgiveness and fellowship of God. Was it not Thoreau who never tired of reminding his contemporaries that money is not required to buy one necessity of the soul?

**T**HAT is one side of the picture, and we ought to ponder it more than we do, but there is another side. There are precious things that money can buy, things that in their way are just as much spiritual as they are material, like fresh air and good food and healthy homes, such as education and recreation, freedom from the fear of want and leisure enough from breadwinning to afford time to read and think, and hospitals and churches and neighborhood centers and mission stations.

Money is not omnipotent, but it can be a tremendous force for good. With it we can serve God and build his Kingdom. For a Christian, money is not merely something that he carries in his pocket or entrusts to a bank. It is an extension of his personality. It is flesh, and blood, and brains. All his money is blood money. He cannot give his days and nights to underprivileged children, but by his gifts he can ensure that

*continued on next page*







they are not neglected. He cannot go as a medical doctor to the heart of Africa, but he can make it possible for another to go, and he can provide the doctor with an operating theater and instruments. He may not be able to take the platform in the Christian interest, but he can see to it that others who offer themselves are trained for the task and supported in the discharge of it. Used thus, money is so much stored-up personality. We can write on it, "Holiness to the Lord." It is a sacramental thing.

Once we see money in that light, we cease to think of it as our own to do with as we please. It is not our own: it is a sacred trust committed to us by God. We are stewards of it and answerable to God for the use we make of it. It is impossible any longer to slip into the collection plate a casual coin bearing no relation to our income or to the object for which it is given.

Instead, our giving becomes the expression of our attitude toward life and of a Christian philosophy of life. It is not dependent on what happens to be left over when other things—clubs, theaters, country weekends—have had their full share. It is not offered in the spirit of the prosperous man who said, when making his pledge to his church, "I think I can give fifty dollars without feeling it."

It is offered in the conviction that nothing is good enough or great enough or costly enough for God.

**W**HEN money is seen in terms of its Christian possibilities, giving is spontaneous and proportioned and generous to the point of self-sacrifice. It takes the form of a deliberate self-assessment in the presence of God for the needs of His Church. No one has any right to dictate what the amount should be. The New Testament nowhere stipulates a precise amount.

Some maintain that it should be a tenth of one's income in view of the ordinance to that effect in the Old Testament. A tenth may not be enough for some, while for others it may be too much. A tenth of fifty dollars a week would mean more than a tenth of five hundred dollars a week, since as income rises the part required for the primary needs of life diminishes.

But if, whatever our income, we see money in terms of what it can mean and do, if we see it as an extension of our personality and a sacramental thing, we shall give as we have been prospered—there is the New Testament principle—and shall do it freely and gladly.

For us, if we have a sense of stewardship, money is the means whereby we can serve our fellows and have others serve them. It is the means whereby we express in action our gratitude to God for the blessings He has so abundantly bestowed upon us in Christ. It can work miracles of transformation and renewal. With it we can serve God and help build His Kingdom.

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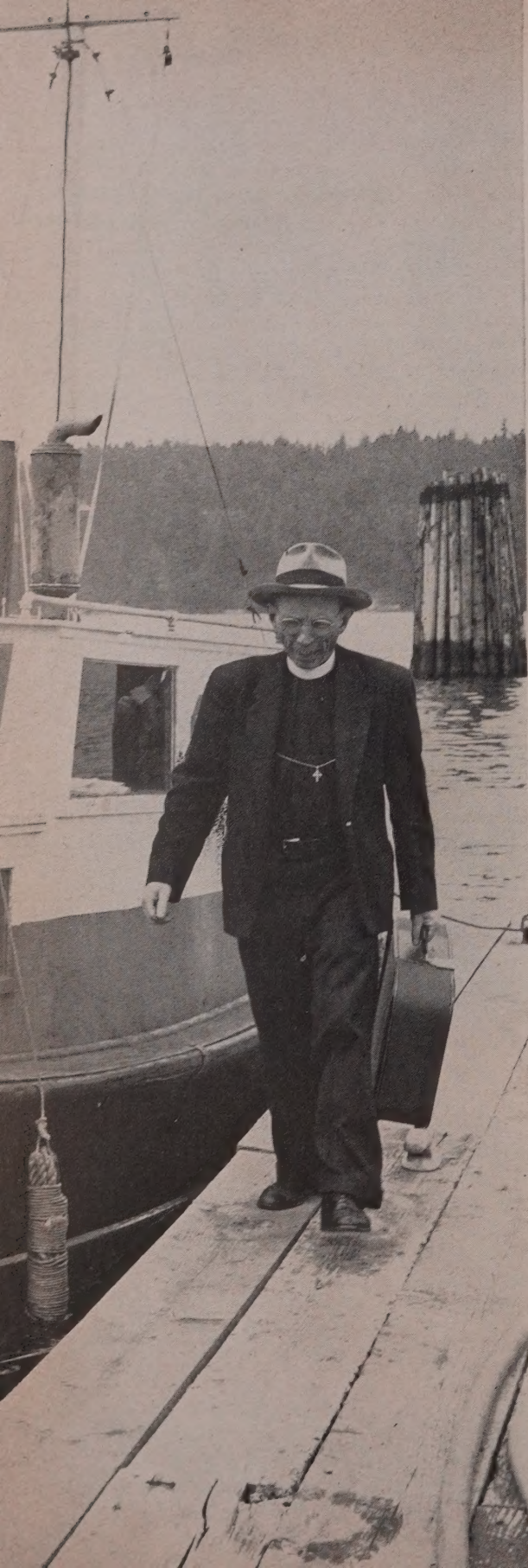
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*Vestment case in hand, the Rev. Glion Benson arrives to conduct services for one of his congregations. Father Benson serves San Juan Island Mission, off the northwestern coast of the United States. By ferry, by air, by the mission boat, and by old Lincoln Zephyr, he is reaching the people of this unusual maritime mission in the Diocese of Olympia.*

## Seaborne Circuit Rider

**As people move in their  
restless search for "breathing room,"  
the Church is there to serve**

by Rudolf Devik  
photographed by Bill Stephens

THE sea gulls rise from the water in a flurry of frantic wings. Mrs. Knight looks from her kitchen window. A moment passes, and she hears the piercing whistle that sent the birds in motion.

"He's here, Russell," she calls to her son. "Pick him up, please. We will all be at the Church waiting."

The sea gulls circle and drop. The quiet harbor is peaceful again. It is disturbed only by the small black-and-white whale boat bringing "him"—a seaborne circuit rider—to the island.

The clergyman, now on the dock, smells faintly



diesel oil, the ever present incense of the island ministry. He is the Rev. Clifton Benson, and his island ministry is in the far northwestern part of the United States. Between Canada's Vancouver Island and the mainland of Washington State are the San Juan Islands. Several hundred in number, they are dominated by three large bodies of land: horseshoe-shaped Gross Island with the only mountain in the chain, 2,500-foot Mount Constitution; rural Lopez Island; and large San Juan Island. Friday Harbor on San Juan is the county seat for the islands and has the hospital and the largest population.

For residents of these and the smaller islands of the San Juan group, the Episcopal Church maintains a seagoing ministry. By ferry, by air, and by the mission boat, the vicar serves a varied and separated flock.

On Sundays the priest's boat, based on Westsound, Gross Island, runs to Fisherman's Harbor and Lopez, and ends her trip at Friday Harbor, San Juan. Father Benson travels back on his course on Mondays, holding meetings, visiting the sick, and calling on parishioners. During the week additional cruises carry him to other parts of the islands.

Some among his scattered congregations, like Dr. Robert Campbell, a retired Seattle dentist, came to the islands because of poor health. Others have come to retire, to escape the city, or simply because they "have always wanted to live on an island." The islands have attracted increasing numbers of residents, vacationers, and tourists.

Dr. Campbell avows, "We love this church of ours and the priest who serves us. The church here gets along with everybody, rich, poor, fisherman, mechanic, sportsman, vacationer. I could go back to active practice, but keep delaying. I don't want to leave here."

The Episcopal Church came early to the islands. Some of the first chapters in the history of the Diocese of Olympia are written about the San Juan Islands.

Almost a century old, Emmanuel Church, Eastsound, on Orcas Island, is an historic church preserved faithfully by a dedicated congregation. Newer Grace Church, on Lopez Island, and St. David's Church at San Juan Island's Friday Harbor, are later in origin, but are equally well served by growing congregations.

In recent years the three local churches have been organized into the consolidated San Juan Island Mission. It was to this amalgamation that the diocesan Daughters of the King in 1957 provided a converted motor whale boat, the "Royal Cross," for service in the island waters. The trim black and white craft now calls at the logging docks and private piers, and in the harbors of the residents of the islands.

The impact of this expanded ministry has been startling.

"You see the priest and his little boat everywhere," one islander marvelled. "Father Benson has become one of the island's most familiar sights—and one of the best loved."

Lee Banter of Bellingham, mate of the state ferry Klickitat, says "everyone likes the little guy. I told

him that if he could get one of the crew members, a friend of mine, into his church, I'd go. I was kidding, but I may be attending his parish yet."

Charles Arnt, the TV star, who lives on Orcas and is senior warden of the mission's church at Eastsound, is among the faithful communicants. Commuting to New York and Hollywood for several months of the year, he works "just long enough" to keep himself in his favorite role of churchwarden and gentleman farmer.

"My wife Pat and I love these islands," he says. "I've been in show business for almost thirty years, and I'm an Easterner as well, but this is our kind of living." Charles Arnt is one of the theater's veteran character actors. Since his days as president of Princeton's famed Triangle Club, acting has been his career.

"I'm really just a few hours away from my work here," he says. "And what a place to raise a family." Both Charles and Pat Arnt feel that the Church contributes greatly to their family's way of life. Both have given freely of their leadership to the small island church.

They are among those to whom Father Benson referred in refusing to take credit for the increasing strength of his islands' mission congregations. "We have many ministers here," he says.

Another lay minister is John O'Dell, chief ranger and superintendent of Moran State Park on Cross Island. By example and leadership John O'Dell is a mainstay of the local congregation. He comes into contact with nearly every visitor to the islands. His concern has been for the summer worship of the vacationers. "We've got to offer some help to the visitors," he says. "We've got to be friendly in our churches as well as our resorts."

Other laymen have been instrumental in building on San Juan Island a church that is one of the fastest growing in the Diocese of Olympia. Oliver Sandwich, Bill Murphy, and others have moved St. David's, Friday Harbor, from a store front to new property and a modern parish hall. Plans for the new church are ready. Without help from the Diocese, and with only local labor, this mission congregation is building to serve better the people coming to their island. And come they do.

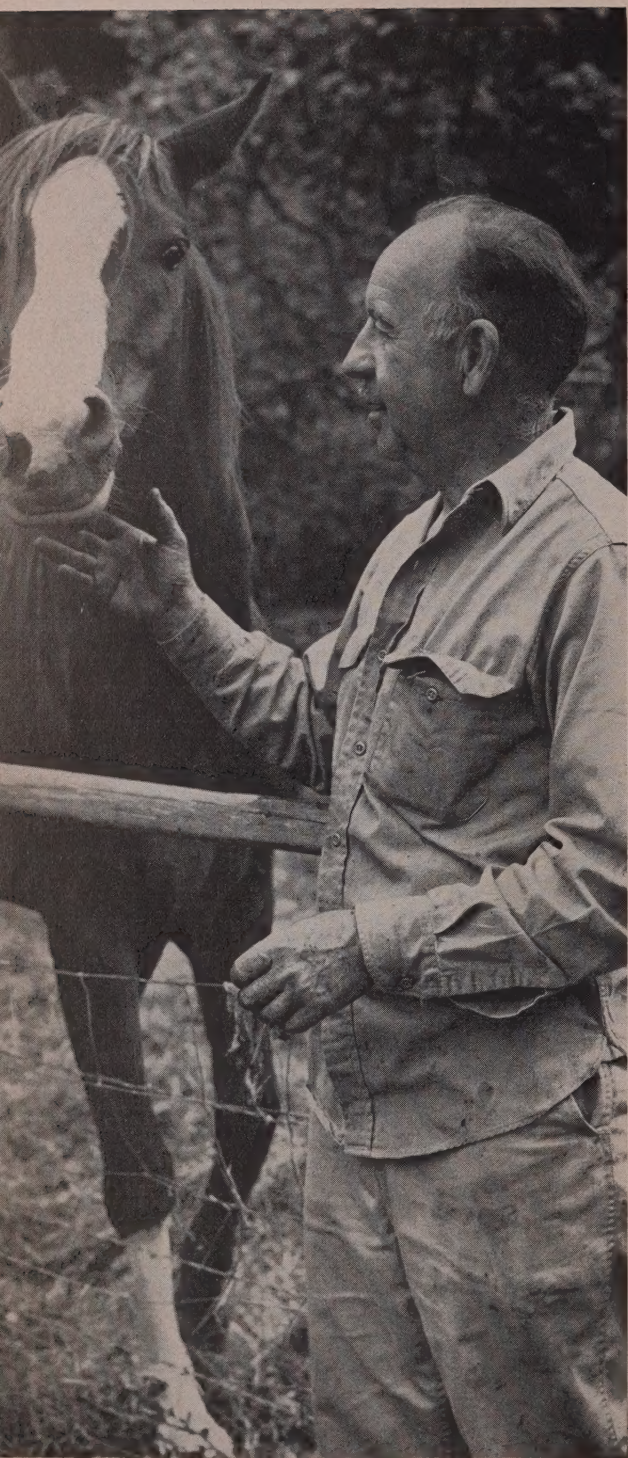
"Our next industry," Father Benson says, "is taking care of the retired persons moving to the islands." "Active retirement" has become the favorite description for island living.

George Gow, Bishop's Committeeman and lumber yard operator, is one who "looked and then chose to live in the San Juans." An Annapolis graduate, he gives his time and talent to aid the ministry of this unusual maritime parish. On Shaw Island, the Don Yansen family has made a contribution to their community quite apart from the San Juan Mission. On her own initiative Mrs. Yansen has started a Sunday School for islanders' children.

Certainly youth work in the mission is different. Lead

*text continued on page 12*

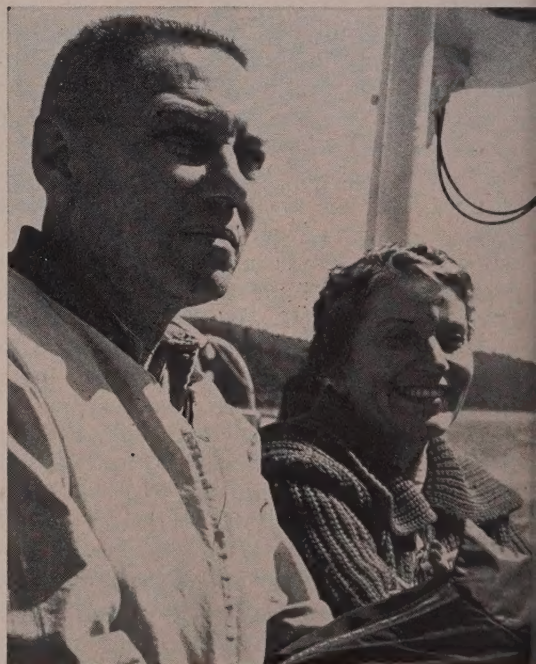




*Abhir, an Arabian horse, joins TV's Charles Arnt, gentleman farmer and warden of the Eastsound mission. Arnt is typical of the growing number of people who make their homes on the islands and commute to work in Seattle, San Francisco, or Los Angeles.*

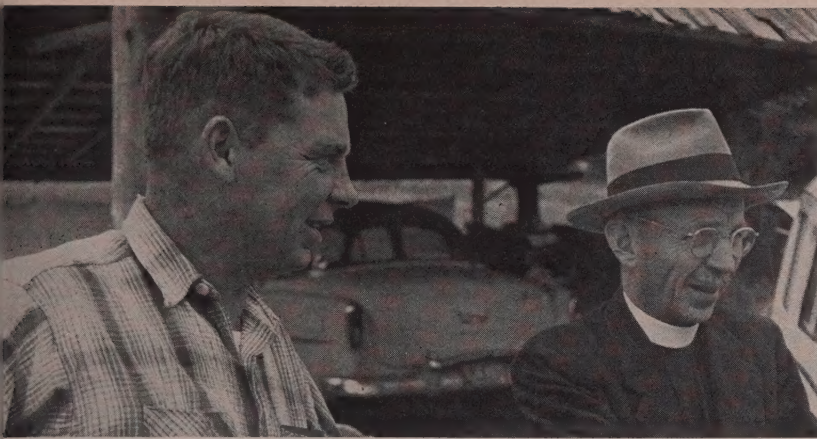


*Father Benson, a former marine engineer, discusses a problem of mechanics with Mr. Purdue, gas station operator on Orcas Island. The priest knows that "the Church is involved in all the affairs of men." His parishioners are gradually finding out how true this*



*"No cathedrals—but people to whom being a Christian means something": thus Alice and Bryant Fessenden explain their joining the Episcopal Church. They bought their first one-way ticket following Bryant's retirement.*





"We've  
many  
ministers  
here"

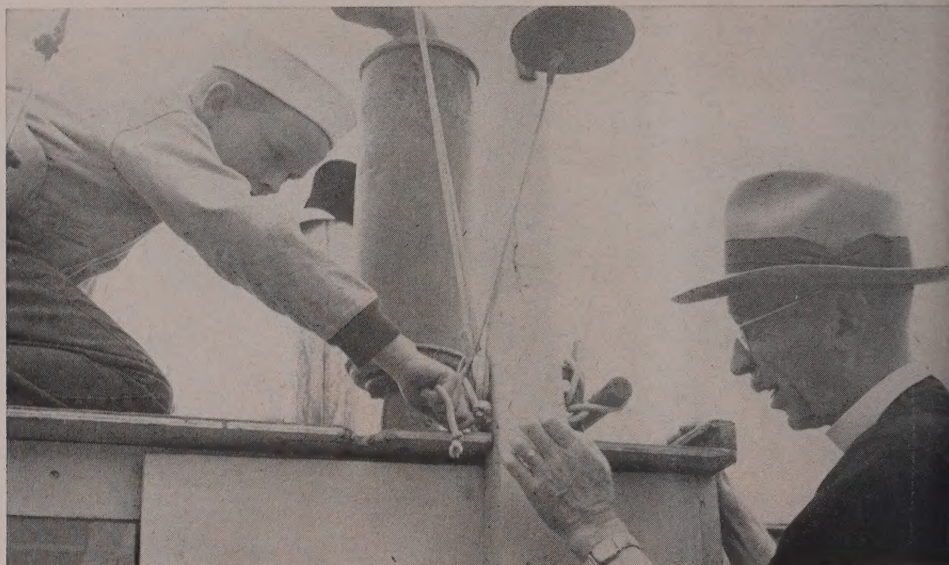
*Art Lindholm, active layman and father of five, comments:  
"We don't know what we would do without Father Benson."*

*Mary and little Julie Todd are important members of the island church. Like many young couples, Bob and Mary Todd find much of their life centered in the activities of the church. "We're Episcopalians because the people here made it seem important for us to join them."*





... these young people like being churchmen



Carl Sawyer and Father Benson are "setting the watch." Carl and the other acolytes serve as ship's "officers" and "crew," depending on seniority. Lead crucifier Paul Gow doubles as first mate of the "Royal Cross."



Star halfback Bob Eastman, injured last year, is "one of the high school friends I can count on," Father Benson says.



Suzy Devik sees the hand of God in a clam shell.

"A priest ought to be with his people," says Father Benson.







*continued from page 7*

crucifer Paul Gow doubles as first mate of the "Royal Cross." The other acolyts serve as ship's "officers" or "crew," depending on seniority.

A wondering mother, watching Father Benson and his old Lincoln Zephyr go by with the usual load of youngsters, said, "Our priest is another Pied Piper. From three to ninety-three, they'll follow wherever he leads." His young people *like* being churchmen.

Father Benson is proud of his people. This year, Roxanne Lindholm was one of the four winners in the nation-wide church school Creative Art Contest during Lent. "How can we go wrong with wonderful things like that happening?" he asks. In this rapidly changing situation, the Episcopal Church is providing leadership through a loving, cooperative relationship between a priest and his people.

*The "Royal Cross," with Father Benson and friends aboard, sails from Friday Harbor for the next port of call on the seaborne circuit. The mission boat is one of the few select craft saluted by the giant ferries in passing.*





# **The Case of the Average Citizen**



**by Erle Stanley Gardner**





# The Case of the Average Citizen

by Erle Stanley Gardner

**T**HE public generally fails to realize how much of our group life is the reflection of individual thinking.

Take for instance the administration of justice.

If the big majority of people obey our laws, a police force can enforce the law with the small minority who refuse to be bound by the rules society has enacted for its own protection of justice.

If, however, a relatively large number of citizens fail to respect the law and fail to obey the law, it is simply impossible to recruit enough men to enforce those laws, on the one hand, or to build enough penal institutions, on the other hand, to incarcerate those who have been apprehended for violating the law.

So much depends upon the average citizen that he sometimes may fail to appreciate the full effect of his thinking and of his actions. What is the case of the average American citizen?

Obedience to the law must be founded upon an inherent respect for the law.

The American people are too freedom-loving, too individual in their reactions, to give blind obedience to law unless they understand the purpose of the law and respect the law they are called upon to obey.

Perhaps one of the best illustrations is to be found in the operation of motor vehicles. Whenever the speed limit is fixed at too low a rate, many citizens simply operate

their automobiles above the legal limits and take chances on getting caught.

On the other hand, the rule that traffic should keep to the right-hand side of the road is universally respected and universally obeyed because the wisdom of the law results in respect and obedience.

Perhaps some of our juvenile delinquency is caused by an adult background of disrespect for law and resulting failures to obey the law by citizens who, whether they realize it or not, are furnishing thought patterns for Junior during the formative years of his life.

Persons who have studied law enforcement realize that we are getting dangerously close to the critical point where society requires too many police officers to enforce the law, too many penal institutions to provide incarceration and correction for those who have been apprehended while violating the law.

Perhaps the most constructive step that can be taken anywhere is for the citizen to search his own mind and his own thinking to determine whether his own subconscious attitude is encouraging respect for and obedience to the law.

If too many of us cheat just a little on our income taxes, it might surprise us to realize how the children find out what is going on, and how much they pick up from the attitude of Father and Mother when they talk over deductions while

preparing a joint income tax return.

If Father is in a hurry while driving and starts looking in the rear view mirror to see whether "the coast is clear," that may be far more of an explanation for Junior's subsequent delinquency than Dad may realize at the time.

Is it not high time that each citizen realized his responsibilities as a member of a community and learned that his attitude toward the law manifests itself many times in many ways? The younger generation, while lacking in the experience and wisdom of the older citizen, has startlingly acute powers of observation.

From time to time, we hear quite a bit about delays in the administration of justice, about the time interval which is consumed between starting a case in court and having the issues finally disposed of.

This is particularly true in connection with personal injury cases involving motor vehicles.

Why does this congestion exist?

It exists because the facts in each case are in sharp conflict, and the facts are in sharp conflict because each litigant permits his conscience to be dulled by his own self-interest. Quite frequently this results in deliberate perjury.

We like to blame the lawyers for the delays in the administration of justice.

The lawyers aren't responsible nor are the courts.

The courts could dispose of all questions of law involved in cases brought before them in a tenth of the time that the judges put in on the bench.

Courts are congested because of perjury, and perjury is committed not by the lawyers, but by the clients. In short, perjury is a vice generally indulged in by the public and at times it seems to be almost



universally indulged in by the mo-  
rning public when self-interest  
comes in conflict with the oath to  
tell the whole truth.

Why do these things exist?

Perhaps they exist because in the  
back of our minds we are gradually  
losing our respect for law and our  
desire to obey law.

Once, when I was in a jail inter-  
viewing a young prisoner, trying to  
find out just where he had gone  
wrong, this young man blurted out,  
"Sometimes, Mr. Gardner, I wish  
that when I was given an education  
someone had put in just a little more  
time teaching me to distinguish the  
difference between right and  
wrong."

Perhaps that is one fault in our  
thinking today. We don't draw as  
sharp a line of demarcation be-  
tween right and wrong as we  
should. If we can "get away with  
it" and it isn't too serious a viola-  
tion, society is inclined not only to  
countenance but to participate in  
breaking the law.

Perhaps if the citizen would take  
stock of the thoughts in his mental  
attic, he might be startled at what  
he would find.

Is the businessman always think-  
ing in terms of honesty and integrity,  
along with sales and profit? Does  
the office worker figure that "the  
company can afford it" when she  
pilfers pens or carbon paper for use  
at home, or spends company time  
for personal calls on the company  
phone? Does the average citizen  
really believe that the time and  
talents for which he is being paid  
belong, in a real way, to those who  
provide his pay envelope?

Perhaps it is time for each of us  
to make an impartial appraisal of  
where he stands with the law—the  
moral law and the law of the land.  
This is the case which we, and we  
alone, with God's help, must solve.

## The Rector and the Writer

St. Paul's Episcopal Church, Ventura, California  
The Rev. William A. Gilbert, Rector.

Erle Stanley Gardner  
Rancho del Paisano  
Temecula, California

Dear Uncle Erle:

Our Church has a new magazine, *The Episcopalian*. I'd like to have you  
write an article that would give them something of our point of view on this  
whole matter of dealing with the problem of delinquency.

I know the number of demands that are made on your time, and the  
commitments you have to your agents, and similar requests by organizations  
that you have had to turn down, but I know also your concern in this matter.  
If you would write it for me, personally, that should take care of the problem.  
As a matter of fact, you can consider this request as an ecclesiastical order  
from your rector.

God bless you,

Bill Gilbert

The Rev. William A. Gilbert, Rector  
St. Paul's Episcopal Church  
Ventura, California

At Paradise, California

Dear Bill:

I have received your letter about *The Episcopalian* and I'll follow your  
orders in the matter.

The reason I am doing this is not so much because you have ordered me  
to as because it gives me one of the best chances I have had to comment  
about a couple of things that the readers of *The Episcopalian* should know.

I first met you when you were rector of the parish at Walla Walla. In  
addition to your duties as rector, you were going out on your own and  
putting in a lot of time, of which you had very little, and a lot of your own  
money, of which you had less, trying to make some of the prison inmates  
realize something of their responsibilities to life and to their Creator.

A few years ago when I was in the Middle West scheduled to make a talk  
before an influential group of citizens, my phone rang at six o'clock in the  
morning. A man apologized for calling me at that hour but said he had to  
see me and when I saw him I would realize why the matter was so urgent.

So I told him to come on up and when the door opened I saw a man whom  
I had last seen in the Washington State Prison at Walla Walla. That man  
was an influential businessman in the community, as I found out afterwards.  
He was looked up to and respected. He was married, had children, and was  
living an exemplary life.

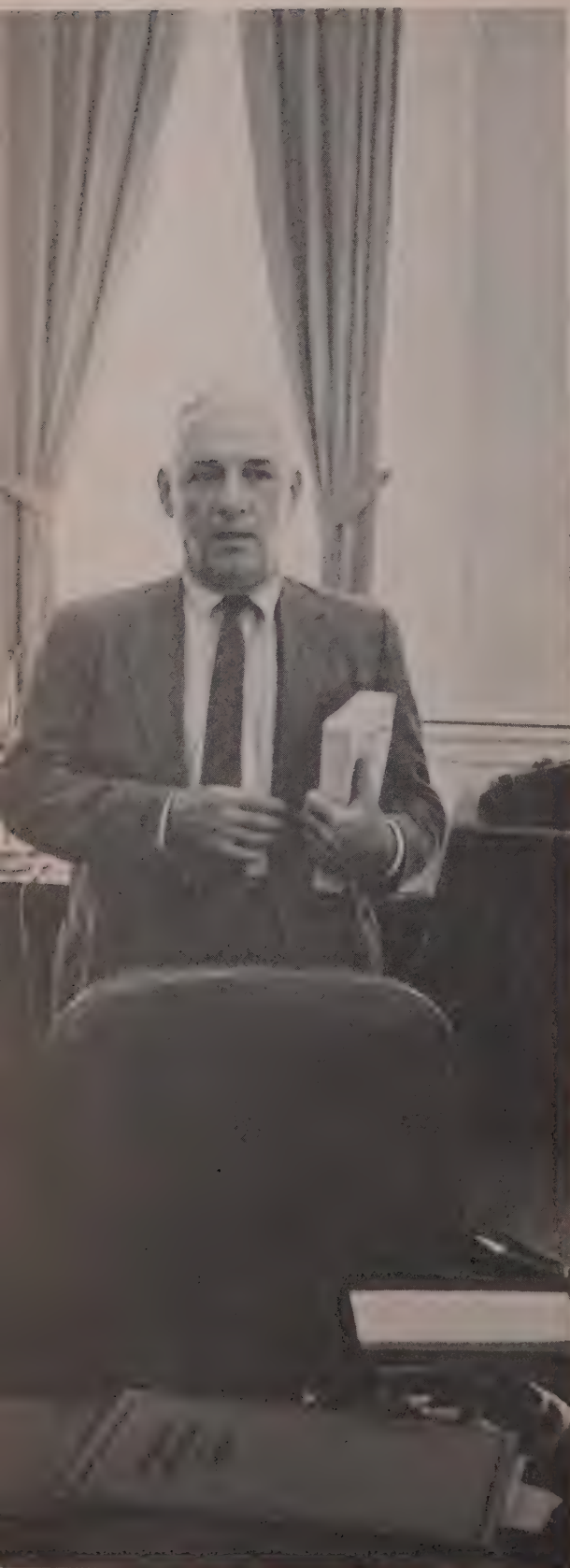
That man was the leading citizen of the community who had been selected  
to introduce me when I made my talk. He was afraid that if he first saw me  
on the platform I would inadvertently betray something about his past which  
he had quite naturally sought to keep as a personal matter known only to  
his wife and himself.

The reason this man had made good was not because of any magic formula  
of retributive punishment thought up by the State and incorporated in the  
Penal Code. It was because you, Bill, had awakened that man to a spiritual  
awareness. You had given him what I can only refer to as a spiritual awaken-  
ing, which had in turn resulted in a pretty accurate self-appraisal and a  
corresponding mental maturity. And it's because of this that I'm interrupting  
my schedule to write the enclosed article.

Sincerely yours,

Erle Stanley Gardner





EPISCOPALIAN IN THE NEWS

## He Works Inside the White House

*People are talking about possible  
Presidential "teams" next year. Here is  
a man who is already on one*

by Milton E. Magruder

**G**ERALD D. MORGAN is a man of many talents. On any given day, he may advise President Eisenhower to sign or veto a bill, suggest that a section in his church choir is slightly off key, and even blow a tune on his bagpipes.

The hard-working, fifty-one-year-old lawyer with the imposing title of Deputy Assistant to the President is a key member of Mr. Eisenhower's White House team, a man whose voice is influential in setting and keeping the Administration on course.

In off-duty hours (relatively few), the short and



dapper New Yorker also plays a key role at St. Francis Episcopal Church, a young, growing congregation that he helped organize at Potomac, Maryland, in the far reaches of Washington suburbia, six years ago. Here, too, his voice is heard—not only as lead tenor in the choir, but as a respected member of the vestry.

While his legal ability is widely recognized—and fully appreciated at the White House—the affable but reserved Mr. Morgan is so modest that few outside his circle of friends are aware of his other talents.

Handy with tools, he has built a stall for his horse, much of the fencing on his twenty-seven-acre farm, and some of the furniture in his twelve-room home. He also has built two boats in the basement—and gotten both of them out.

Then there is music, in a number of melodious forms.

Mr. Morgan loves to sing, and does so with gusto as a St. Francis chorister and at small, informal parties he and his wife, Alice, enjoy at their own home, or at those of their friends. He has an excellent voice and a wide repertoire of songs. He also plays a hot jazz piano, does tolerably well on the accordion, and is about as proficient as one can be on the bagpipes.

"Jerry bought a kilt to wear at a New Year's Eve party," his wife says in explaining his adoption of the leather bag, chanter, and drones. "While he was about it, he bought the bagpipes too. Not content just to look the part, he took lessons to learn to play them."

Such thoroughness typifies the polished, polite, and personable attorney whose chief interest in life, aside from his family, is his exacting White House job.

Mr. Morgan and Major Gen. Wilton B. Persons, his immediate superior and fellow Episcopalian, direct a large White House staff and share the responsibility of helping the President shoulder the heaviest workload ever imposed on any one man.

Across their desks in a seemingly endless stream flow all presidential speeches and proclamations, messages to Congress, executive orders and inter-agency directives, administration plans and programs, and resignations, appointments, and nominations. There is constant checking and re-checking, and sometimes revision, to make sure that everything jibes with the President's policies and objectives.

Mr. Morgan, a legislative expert, takes a special

interest in each bill the administration sends to Capitol Hill, and, as he puts it, what "comes out of the other end of the spigot"—legislation that Congress sends to the President to sign or to veto. These, too, must meet the President's policies and objectives.

There also are inter-agency problems and disputes. These must be resolved by suggestion, mediation and, occasionally, by knocking heads together. Mr. Morgan also has proved to be a cool and competent adviser when things get hot and heavy, as they often do, in relations with the Democratic-controlled Congress.

His spacious, green-carpeted corner office is a few doors from the President's own in the west wing of the White House. He sees the President at least once a day, sometimes more often, and sits in at cabinet meetings and at conferences with Republican Congressional leaders and with individual House and Senate members.

Frequently, he can be found "minding the store." On occasion, both the president and General Persons are out of town at the same time.

The hours are long—from 7:45 A.M. to 7 P.M., or later, six days a week, plus extra hours on Sunday now and again. But Mr. Morgan seems to thrive on it. To him, "it's wonderful, exciting, challenging work, and it's hard to imagine a better job for a lawyer."

**O**N questions of policy, Mr. Morgan says that he is only a technician who obtains the views of various departments and agencies, and then digests them for the President, who makes the decisions. But, as others in the White House will tell you, the Deputy Assistant has a voice in practically every decision and, in some cases, the deciding one.

Mr. Morgan is highly qualified for the job. Acclaimed widely as the "best bill drafter in Washington," he spent ten years in the House of Representatives as a legislative counsel and, through the mid-forties, helped Republicans and Democrats alike draft major labor, housing, banking, and tax laws, to name but a few. Later, while in private practice, he was hired by Republicans to help draft the Taft-Hartley Law, and by the first Hoover Commission to put into bill form its major recommendations on government reorganization.

Mr. Morgan was born in Manhattan on December 19, 1908. It could be said that he was born to his

*continued on next page*



# He Works Inside the White House *continued*

profession. His father was the Morgan of the top New York law firm of Breed, Abbott & Morgan.

A product of the Buckley and Hotchkiss schools, Princeton University (A.B., 1930) and the Harvard Law School (LL.B., 1933), Mr. Morgan spent two years in the legal department of the United States Steel Corporation before going to work for Congress.

He married the former Alice Humphrey of Louisville, Kentucky, at the end of his second year at Harvard. The Morgans have independent means—enough so that Mr. Morgan can stay with whatever job he likes, without having to worry about putting their four children through college.

That task is pretty much behind them now. Eleanor, the elder daughter, is Mrs. Stephen Granger, wife of a Washington physician. Daughter Barbara is married to David Meade, a law student at the University of Virginia at Charlottesville. Gerald D. Morgan, Jr., who was graduated from Amherst, is a Rhodes scholar at Oxford, while Craig, the youngest, is an Amherst sophomore. There is one other member of the immediate family, a one-year-old grandson, Charles, down in Charlottesville.

Mr. Morgan, whose parents were Dutch Reformed, followed in the footsteps of his wife and children in joining the Episcopal Church.

Mrs. Morgan, raised a Presbyterian, recalls that the family felt the need of a church they could all attend when they moved to Bethesda, Maryland, in the late forties. Scouting the neighborhood, the children attended a number of churches of different denominations before deciding they felt "more at home" at St. John's Episcopal Church where the Rt. Rev. William F. Creighton, Bishop Coadjutor of Washington, then was rector. Mrs. Morgan and the daughters were confirmed in 1949; son Gerald in 1950. Mr. Morgan was baptized in 1952, and was confirmed with son Craig the same year.

On moving again—this time to the farm at Travilah, Maryland, in the rolling hills above Great Falls—the Morgans joined with thirty other families in 1954 to plant a new congregation in the heart of the fashionable Potomac Hunt Club country. It was strictly a "do-it-yourself" project without financial help from the Diocese of Washington or any Episcopal parish. Care-

fully nurtured, St. Francis' blossomed far beyond their fondest expectations.

IN contrast to the small congregation that held its first services in an old, remodeled barn, today's 185 families have so outgrown the combined chapel and parish hall built in 1956 that now, just four years later they are in the midst of planning a large colonial church, to be erected on a plot next door.

The Morgans contributed both time and money right from the start. Mr. Morgan recalls that "my wife was a lot more active than I was" at the outset, a trying period when fund-raising, a meeting place, and other details were worrisome problems.

"Jerry concentrated on the choir," says the Rev. Martin T. Lord, the rector at St. Francis'. "He organized it, and nursed it along. Until a year ago when the parish hired a director of music, Jerry conducted the choir rehearsals, and even helped select the music, including the hymns."

Gerald Morgan, who has been singing since his days in the Glee Club at Hotchkiss, is a natural bass, but moved up almost an octave because the choir was short on tenors. He says that choir work, including rehearsals, is not work at all, but "a lot of fun. I enjoy it immensely."

Mr. Morgan's approach to his duties as a vestryman are much the same as his approach to his legislative chores at the White House.

"Jerry mostly listens—to a point—at our vestry meetings," according to the Rector. "After a problem has been discussed pro and con, sometimes at great length, Jerry will hitch his chair forward and sum up both sides, briefly and succinctly. The answer always seems pretty obvious."

The Morgans also have done work for the diocese and for other parishes. In cooperation with another Episcopalian, Gordon Gray, the President's Special Assistant on National Security Affairs, Mr. Morgan helped set up and promote a program of weekday worship for government employees at the Church of the Epiphany, just three blocks from the White House. Mrs. Morgan has headed the budget committee for the women of the diocese, and this year takes over as chairman of their Christian Education Committee.



Gerald Morgan's church activities and long White House hours leave little time for just plain relaxing. But he still seems able to squeeze enough time from his busy schedule to run the tractor at his farm, build something or other, take a dip in his outdoor pool, or go fishing or golfing.

**S**OMETHING of a maverick in politics—he was a registered Democrat until 1949 and a Taft Republican until Mr. Eisenhower's nomination—Mr. Morgan at one time was a notable dissenter in an administration that abounds in golfers. He played a lot in the mid-thirties, but "never got any better" and gave up the game. He went back to it a few years ago, but admits with a wry grin that "I'm still no better."

He's enthusiastic about fishing, "all kinds and at any time," but has no tall tales to tell about the ones he caught or the ones that got away.

Twice daily, as he drives by St. Francis' church on the 45-minute trip to and from the White House, there is a reminder of an important building job ahead for the young parish.

Standing beside the road in front of St. Francis' is a sign which reads: "St. Francis' CHAPEL." The rector, Mr. Lord, explains that this is deliberate; a reminder to parishioners that the church itself has not been built.

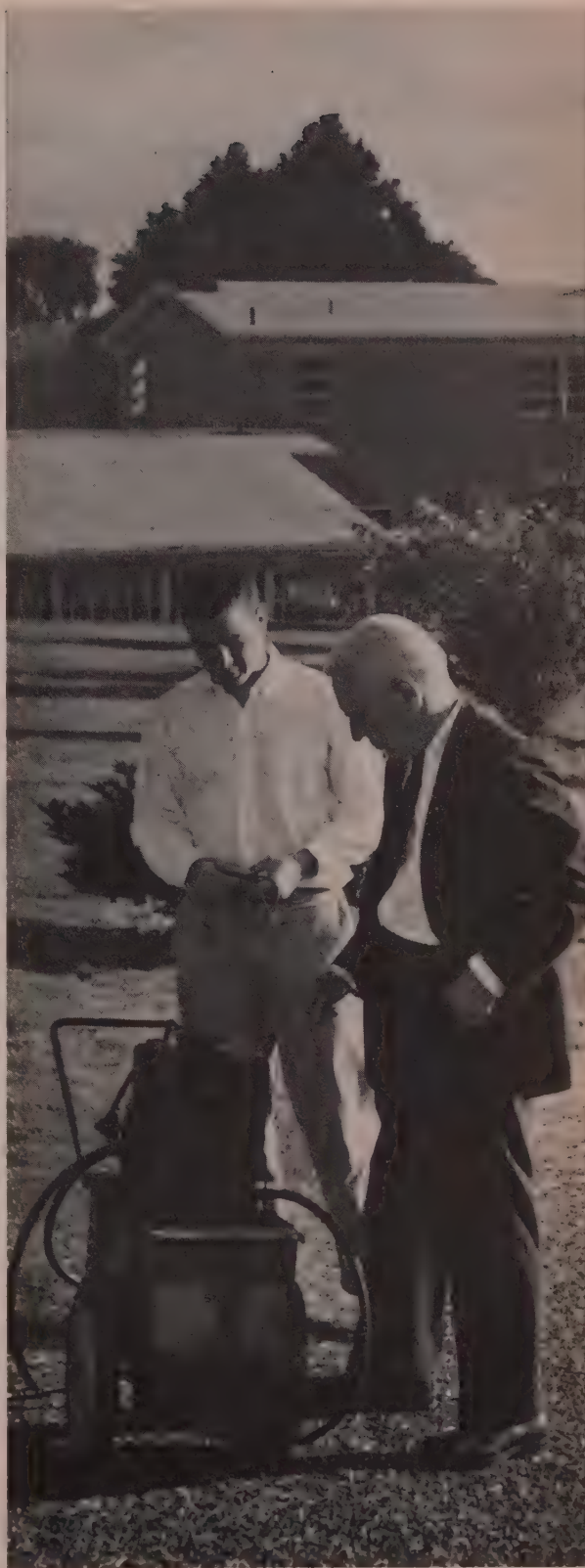
They also get the message each time they enter the vestibule of the chapel and parish hall. Displayed prominently there on the wall is an architect's drawing of the church-to-be.

While there are no immediate plans to build, advance gifts totaling \$50,000 already have been made as the start on a building fund. Among the contributors is Gerald P. Morgan.

"Jerry is a tremendous example of a Christian," says his rector, Mr. Lord. "He lives his faith."

"It seems to me," says Mr. Morgan, "that every good Christian applies Christian principles to every phase of his life."

"A faith is not something separate and apart, to be reserved for use on Sunday. There is no spiritual life separate from material life, each in its own compartment. They are tied together in one whole and are applied to everything that we do."



*Home after a long day's work at the White House, Gerald Morgan tackles one more problem: helping his son, Craig, to start the gas motor on the tree sprayer.*





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**YES!  
YES!  
YES!**



**NO!  
NO!  
NO!**

## Are you a Girl who can't say **NO** to the unyielding pressures of American community life?

By MARTHA MOSCRIP and MARY MORRISON

*Sally Brown* sighed as

she served the last dish of cereal to Tim, and thought about what the rest of the day held. Thank goodness it wasn't her turn to drive to school today. . . . Darn that phone! Why couldn't people wait till everyone is out of the house before calling?

"Yes? Oh! Hi, Dot! . . . Well, I really haven't got—Oh, too bad! O.K. I'll pick them up in ten minutes. I can shop after I drop them off at school. Bye!"

"There goes the best part of the morning. Hurry up, Tim! Sally, put the comic book down and get your things. Mary, you'll have to get your bike out yourself. I have to drive this morning. Rick's sick, and his mother can't. Move now—all of you! I have a million things to do today."

"Gosh, Mom, you *always* have a million things to do!"

"Gee, do I *have* to?"

"Yes, now, never mind. Just hurry!"

And thus began Sally's day.

What did she have to do that made her feel dispirited and irritable, as if life were just a merry-go-round without the music and fun?

It was a Friday. She had to concoct a dessert for six for the covered-dish supper and square dance at the parish house that night. She still hadn't been able to locate a baby sitter for the kids. There was a class mothers' meeting right after lunch. She couldn't skip that because she was treasurer. It was also her turn to drive the little girls to Brownie meeting and to provide the refreshments. After dropping them off, she had promised to pick up Mary and four other Girl Scouts with their duffel and take them to their weekend camping spot. She would have to slip away from the square dance long enough to be present at the Cub Pack meeting while Tim got his award. Mean-

*continued on next page*



*continued*

while she hadn't prepared her church school lesson, or finished the phoning for the League of Women Voters, or done her weekend shopping. And the house—well, the dark corners and the closets nagged at her mind all the time.

"How did I ever get into this mess?" Sally asked herself as she waited impatiently for a small rider, who was very late. "Mrs. Green seems to do more than I do, but she never gets fussed over it." Mrs. Green was getting into her car three blocks away, thinking identical thoughts, as was Mrs. White three thousand miles away, and heaven knows how many millions more.

Now if Sally had snarled up her financial obligations, she would certainly sit down and find out why. She and her husband would try to work out a budget that put first things first.

We hear a great deal about stewardship of money. Is it not at least as important to give some thought to the stewardship of time and self?

If Sally took time for such thought, she might remember that last spring she had been elected treasurer of the third grade mothers' group. At the same time she had agreed to teach a church school class. Two big jobs. "That is all for next year," said Sally to herself. September came. The phone began ringing.

The boss's wife, an ardent member of the League of Women Voters, asked Sally to be on her phone committee. "After all, you young women have a community responsibility too. It should be interesting, dear, for you to do something that has nothing to do with children."

"How could I refuse her?" wailed Sally.

Sally's best friend called to say, "We have the most wonderful new Girl Scout leader. She is actually qualified to take the girls camping. All we have to do is arrange transportation. You don't mind driving once or twice, do you? It's not far to the camp."

"How could I say No to my best friend?—or, for that matter, to something Mary so badly wants to do?"

Underneath all this were other questions that she was asking herself:

*What will other people think of me?*

*What will help my husband get ahead?*

*How can I keep from offending my best friend?*

*Am I doing everything I can for the children?*

To sum up, Sally may be trying to live up to a subconscious image of herself as that conscientious, earnestly busy, important young suburban matron that the slick magazines promote. If she can escape from this image and look at her life as she is living it, Sally

still has to decide when, and on what basis, to refuse requests.

How will she do this? On the basis of their importance? Importance to whom? The community? Most of them are. To her husband's advancement? Check with him—most of this is a myth. Maybe he would find it a greater help to have a pleasant, relaxed wife meet him at the end of the day. Important to her friend? A best friend should understand an occasional No. To her children? What her children really need is an unhurried mother.

Most of all, what is important to Sally? For the Sallies of our culture are the fulcrums on which are balanced the health and happiness, even the sanity, of the family and the community.

Suppose Sally chooses only those outside activities that she really enjoys and feels called to do, leaving herself plenty of time for home duties, self-examination, meditation, and emergency calls on her time. Won't she be better balanced, better able to grow spiritually and mentally, able to do better the jobs she does undertake?

No one can teach Sally to say No. It takes practice. How to start? Some women make a rule never to say Yes at once, but to call back after thinking it over. It is so easy to be stampeded over the phone. Some women watch their time schedule, and when it is full, place a sign by the phone with a large NO printed on it.

The thing that makes a firm and pleasant No possible is choosing wisely when to say Yes. Nobody can decide this for us, either.

Here are some questions to ask ourselves when we are trying to make a decision as a Christian.

*Is it something that I will enjoy doing, and therefore do well? Or does the mere thought of the job curdle my disposition? We all have different talents (I Cor.:12).*

*Is it important to my spiritual growth and that of my family? Many of the activities that we undertake can make this contribution if we bring a Christian attitude and conviction to our work in them.*

We cannot possibly do this if there is so much busyness in our lives that we rush from one half-finished job to another, worrying about what other people think, and all too often trying to make other people do the same rushing. *Martha, Martha, thou art careful and troubled about many things*, said our Lord in that well-known passage from St. Luke (10:41). Maybe Martha, too, was a girl who couldn't say No.

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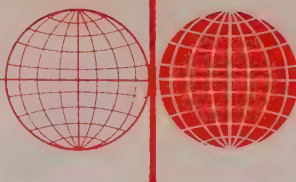
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**EXPERT AID TO DISTRESSED COUNTRIES**—Five large

scale, long-term projects to provide work, better housing, and improved nutrition standards for underdeveloped countries were approved by the World Council of Churches' Division of Inter-Church Aid and Service to Refugees at its recent annual consultation in Berlin. Proposals call for setting up three projects in India and one each in Africa and Chile, with other aid measures slated for other areas. The conference approved a 1961 draft budget of over one million dollars for the Division. Speakers at the meeting stressed the need to send to distressed countries teams of experts who would establish training centers and encourage self-aid projects among the people. Dr. Leslie Cooke, director of the Division, indicated that a major part of the program might be development of "specific, comprehensive" technical and training projects of five to ten years' duration. He said that work has already started on plans for extending material aid and for a scholarship program to train Christian workers in technical fields. ● The 150 Protestant, Anglican, and Orthodox welfare leaders from more than thirty countries also called for a more active program to prevent political and economic policies which create refugee situations. The churches should be "ready to warn all governments, on all occasions, that the pursuit of certain policies would inevitably lead to the making of refugees," the report declared. ● Meanwhile, coordination of all Roman Catholic charitable activity on a global plane was urged by Pope John XXIII upon delegates attending the Fifth General Assembly of the International Conference of Catholic Charities. Forty-three countries were represented at the Rome meeting.

**NATIONAL DAY OF PRAYER**—President Eisenhower has

designated October 5, 1960, as the eighth annual national Day of Prayer. In his proclamation, the President declared that "it is not by our strength alone, nor by our righteousness, that we have enjoyed the abundant gifts of our Creator. . . . In this time of testing we shall ever place our trust in the keeping of God's Commandments, knowing that He who has brought us here requires justice and mercy in return." A national Day of Prayer came about under a joint resolution approved by Congress in 1952, which provides that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals.

**FIRST AFRICAN ANGLICAN BISHOP NAMED IN SOUTH AFRICA**—Canon Alphaeus Hamilton Zulu of Durban, a member

of the Zulu royal house, has been named as assistant bishop of the Diocese of St. John's. One of the best-known African personalities, Bishop-designate Hamilton has held many important administrative posts in the Church and has travelled extensively. He has studied at the Ecumenical Institute near Bossey, Switzerland, and also has made a study of church affairs in the United States during a lengthy visit here.

**AFRICAN DIOCESES MOVING TOWARD INDEPENDENCE**—The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, inaugurated the new Anglican Province of East Africa last

month, when he installed Dr. Leonard J. Beecher, Bishop of Mombasa, continued on page 31

## HOPE IN THE CONGO?

Out of the turbulence that grips the new Republic of Congo have come urgent appeals to the free world for assistance to this most strategic area of Africa.

While Western statesmen are concentrating on ways to restore political order, religious leaders are anxiously assessing the possibilities of preserving and perpetuating the work of Christian missionaries, which is seen as more vital and necessary than ever. Assurance has come from the Rev. Theodore L. Tucker, executive secretary of the Africa Committee of the National Council of Churches' Division of Foreign Missions, that many of the 1,200 American Protestant missionaries are remaining at their posts.

With many of the Congo's 115,000 white population having already taken to flight, the missionaries who remain or return face a threefold challenge.

The first challenge is Russia's propaganda campaign discrediting the West in Africa and gaining a foothold for Communism in an area of the African continent as large as the United States. Here is situated the world's largest and richest copper vein, and eighty five per cent of the known deposits of cobalt, as well as supplies of industrial diamonds, rubber, and cocoa of great value.

The second challenge is the need to overcome the anti-Christian hostility among some of the country's two hundred tribes, which has already been evidenced by acts of brutality against the whites, including missionaries.

The third is to combat racial strife, inter-tribal warfare, and the growth of native sects. Chief among these sects is Kibangism, which has political as well as religious overtones. Founded in 1921 by a former Protestant catechist, Simon Kibangu, its main tenet is that Kibangu is the Messiah of the Negro and that Christ

is the Saviour only of white men.

Communism's threat in the Congo has long been recognized. It is an open secret that thousands of young Congolese have been sent to schools at Moscow, Prague, Warsaw, Budapest, and East Berlin to be trained for work in their homeland.

Most missionaries are hopeful for the future of Christianity in the Congo. This optimistic spirit was reflected recently by Joseph Ernest Cardinal Van Roey, Roman Archbishop of Malines, Belgium, when he announced plans to build a new church in Leopoldville as a gift from Belgian Catholics.

The same spirit of hopefulness lies also behind plans of the Methodist Division of World Missions to set up a Congo Institute of Technology, the first of its kind in the country.

Mission leaders are counting heavily on a strong elite among Christian nationals to play an important role in local and national affairs when order is restored.

In the opinion of many missionaries, the outbreak in the Congo Republic has provided a tragic lesson on the folly of granting independence to territories too soon. In this respect, the Belgian government is generally blamed for a policy of paternalism in the Congo, and for neglecting to encourage the training of national leaders.

In Africa as a whole, twenty-five territories are still under colonial rule. But eight French territories will become independent this year. And next year, the Belgian trust territory of Ruanda-Urundi and the British colony of Sierra Leone are scheduled to become free nations, along with self-governing Mauritania.

Half a century ago only two African nations—Ethiopia and Liberia—were independent. Next year Africa will have thirty independent nations.

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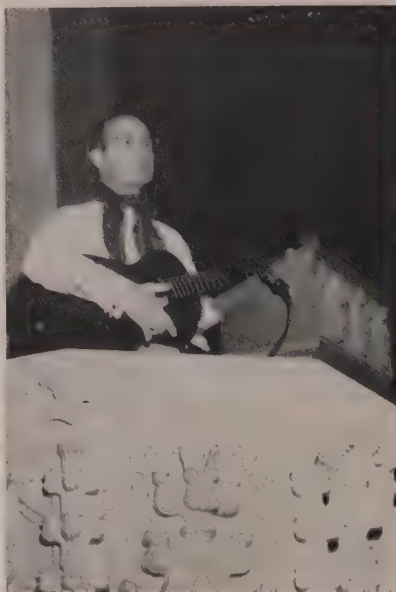
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### GAUCHO IN THE CATHEDRAL—

At the in-gathering of the Missionary Offering for the Diocese of California at Grace Cathedral, San Francisco, the Rev. Raymond K. Reibs delighted the young people by mounting to the pulpit in full gauchito regalia and interspersing his sermon with folk songs. Mr. Reibs, from Studio City, California, is a former missionary to Brazil.



LIKE FATHER, Bruce Hargreaves (from left), son of Harry S. Kennedy, Honolulu, was ordained on Sunday Andrews' Cathedral his father. Bruce participated in the Paul S. Kennedy, stationed at Har Newfoundland, was David K. Kennedy, pilot from Little Base in Arkansas, crucifer; and his Mark and Joel (acolytes. David Church Divinity Pacific in Berkeley this month. Paul, from the Air Force to enter the Calypso to study for Holy

● DR. JOHN K. MILLER, an Episcopal physician from Albany, New York, has recently spent three weeks in Central America assisting the Rt. Rev. David E. Richards, Bishop of Central America, in planning medical services to be offered there by the Church. Plans include the opening of a neighborhood clinic in Tegucigalpa, the capital of the Republic of Honduras.

● UNDER the leadership of Dr. James B. Pritchard, Professor of Old Testament at the Church Divinity School of the Pacific, Berkeley, California, American archaeologists have found skeletons dating from the 16th century in an ancient cemetery on the site of the Biblical city of Gibeon. Mentioned more than forty times in the Bible, Gibeon was unearthed several years ago in the Jordanian village of Job, eight miles north of Jerusalem. To build the cemetery just found, ancient citizens of Gibeon cut circular shafts into soft rock to a depth of seven feet. From the side of each shaft, openings were cut and tombs carved out. With the skeletons the archaeologists found scarabs, bronze knives, spear points, and a sword.

of food and drink stored in jars on  
s. A 2,500-year-old Biblical well,  
in as the "Pool of Gibeon," was  
covered during excavations at the site  
157.

N Episcopal Church hospital in  
York City will undertake a three-  
study of the neurosurgical treat-  
of multiple sclerosis and related  
orders. The study, to be conducted at  
arnabas Hospital for Chronic Dis-  
in the Bronx will be financed by a  
000 grant from the John A. Hart-  
Foundation, Inc. The study will be  
ed by Dr. Irving S. Cooper, direc-  
of the hospital's Department of  
ologic Surgery; some twenty vic-  
of multiple sclerosis and other dis-  
s that cause shaking, tremor, and  
y will be treated and observed  
year under the program.

HE first regularly scheduled Span-  
language program sponsored by the  
opel Church in Central America  
presented on Sunday, July 17th.  
newest of the Church's Districts  
eas has gone on the air in an at-  
to reach out to the largest possi-

ble audience with its message. The  
Spanish-speaking congregation of the  
Church of the Good Shepherd in San  
José broadcast the first program, one of  
a regular, planned Sunday evening  
weekly series. It is transmitted over a  
local commercial station which reaches  
to all areas of the Republic of Costa  
Rica.

● EARLIER this year, five Episcopal  
Church women in Mobile, Alabama,  
went to work for the United States Gov-  
ernment as census takers with a special  
cause in mind. They pledged all of their  
earnings to the kitchen and building  
fund of the new St. Luke's Church in  
Mobile. This novel plan was the idea of  
Mrs. Forrest Wilson. Working with her  
were Mrs. Leslie Sutton, Mrs. Sherman  
L. Payne, Sr., Mrs. A. L. Pardue, and  
Mrs. Kenneth W. Stanton. When the  
last form was turned in, the final Band-  
aid applied to a blistered heel, and the  
last check received, the five census  
takers of St. Luke's had earned the  
grand total of \$1425.51. Construction  
has already begun on the project to  
which they gave so much in time, effort,  
ingenuity—and money.



**PARISH SPONSORS INDONESIAN FAMILY**—Maximilian Keyner, his  
wife, five children and one new baby (not shown) arrive at Idlewild Inter-  
national airport, New York. Through sponsorship of Christ Church, Green-  
wich, Connecticut, the family came from Indonesia to begin a new life.

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rank beside those of  
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and Michael Scott"—  
*National Review* (London)



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Episcopalian Henry Cabot Lodge resigns his U.N. post this month to seek election to the Vice Presidency of the United States

by Arthur Herzog

## The UN: Questions and Answers

A VISIT WITH HENRY CABOT LODGE

Fifteen years ago the Charter of the United Nations was signed by fifty countries at San Francisco. Since then the U.N. has grown in membership to eighty-two, in prestige and, most notably, in the hopes of the world, which has come to see it not only as a forum for peace but as an instrument for change.

For over half of the U.N.'s brief existence, this country has been represented there by Henry Cabot Lodge. Lodge is a far cry from the traditional conception of the diplomat as one working primarily behind the scenes, remaining a shadowy figure to the public. Much of Lodge's work is done out in the open. Peppery, strident-speaking, fiercely partisan, he is, in this country, almost Mr. U.N.

**Q. You've said, in 1955, "We must study and analyze its [the United Nations'] defects and try to correct them." What progress has been made?**

**A.** Since 1955 the United Nations has shown at least one marked sign of strength which it did not have at that time. That was the creation of the United Nations Emergency Force in 1956 and 1957, which has been in the Gaza Strip and at the entrance to the Gulf of Aqaba ever since and has been an indispensable factor in keep-

ing the peace. It is the capacity of the United Nations to maintain this kind of long-term action—year in and year out, even when there is no drama attached to it—which is one measure of its dependability and success. The willingness and capacity of member states to support the United Nations year in and year out is vital, and UNEF has furnished an excellent test.

The defect which remains is not so much a defect of the United Nations as it is a defect of members. The United Nations—or any peace-preserving organization at any time in history—cannot, by peaceful means, force a major power against its will to abide by the principles of the Charter.

All the protests and overwhelming votes in the United Nations could not stop the brutal invasion of Hungary because this invasion was committed by a major power—the Soviet Union—which shows a remarkably thick skin against the pressure of world opinion. The way to correct this defect lies not in the Charter of the United Nations, but in a change of

heart and policy on the part of the Soviet Government.

**Q. Should the United Nations be strengthened—that is, have more power over member nations?**

**A.** I believe the United Nations could be strengthened, not by giving it more power over member nations—it has more legal power now than it can use—but by taking steps which would increase its influence. One of these would be removing the veto in the Security Council on questions not involving the use of armed force—proposals for peaceful settlement of disputes. The United States has proposed this step many times, but the Soviet Union has always refused.

Another promising way to increase the influence and usefulness of the United Nations is to establish United Nations representatives under the Secretary General in troubled areas or in countries where political institutions are rapidly developing. They can do a great deal of good in such places as co-ordinators of U.N. technical assistance, because the United Nations and its programs are abo-

suspicion of any ulterior purpose. In fact, their good influence is likely to be even wider, because anybody who wants to start trouble is less likely to do so when United Nations officials are there on the spot to observe and report.

**Q. Do you think the chances of war have been lessened through the work of the United Nations?**

A. Definitely. In every case where the United Nations has come to the aid of a small nation whose independence was threatened—as in Iran, Greece, Lebanon, Laos and, of course, Korea—it has thereby discouraged aggression and decreased the chances of war.

**Q. Do you feel that Americans have exaggerated hopes for the United Nations, or do they not have hopes enough for it?**

A. I would say that Americans have a justifiable hope for the United Nations. There was a period at the beginning of the United Nations when the hopes for it were exaggerated, but I believe that now public opinion in the United States sees the value of the United Nations without exaggeration. Most people realize that it cannot exercise governmental powers. They also see it as a uniquely valuable center where law-abiding nations can combine their influence to uphold the charter. People are also beginning to realize the U.N.'s possibilities in working with the less developed countries to develop their economies in which it can do in many cases at as much cost and with less misunderstanding than is possible for the United States or any other country acting alone.

We are a powerful country, but we are certainly not all-powerful. We can do what we can within the prudent limits of our own resources. But we must not delude ourselves into thinking that we can solve every problem in the world.

**Q. What should we do here at home to "strengthen the dignity of man"—and how would such actions**

**improve our position in the United Nations?**

A. Our greatest single weakness with regard to the outside world is the violations of civil rights which are still committed against members of racial minorities in this country. It is true that we are making progress, and not even the most bigoted person suggests putting the clock back. But as long as one person is discriminated against, a bad situation exists. Such a situation inescapably makes a bad impression on peoples in Africa and Asia who are very sensitive to racial discrimination. When the world press carries one newspaper story about one Negro being brutally treated, we do ourselves more harm than the Soviet Union does us with all the distortions of its propaganda.

Another fault we should cure is our habit of talking about "foreign aid" as if all our help to other countries to improve their economies were nothing but cold-blooded strategy. To people abroad we sometimes sound as if all our old generous impulses were gone and we didn't really like people at all.

When we talk like that we do ourselves a great disservice. Our economic aid would not be good strategy if it were not also inspired by a generous heart. To give only for a narrow, ulterior purpose, as if it were mere bait on a hook, creates ill will.

**Q. Would you explain further your statement: "the interests which men have in common are more numerous and important than those which drive them apart"?**

A. In every country men and women obviously have the same physical needs: to eat and sleep and protect themselves from the elements; to marry and raise children; and to live in an ordered society. Everybody recognizes these basic requirements.

International trade is another great common interest which is recognized as such by almost all nations. It is true, unfortunately, that the Communist countries often pervert trade into a political weapon—a practice

which, it is to be hoped, they will one day abandon.

The very essence of honest trade, whether here at home or between nations, is that the benefit is not one-sided. It is shared by the buyer and the seller and by many other interests as well. This is one reason why the development of the less developed countries is in the American interest: it is not only good morals but also good business for all concerned, including American exporters.

Then, beyond material things, there are still other common needs which may not now be obvious to all men everywhere, but which are nevertheless fundamental: the right to worship God without fear of persecution; to have privacy and a good family life; to be free to speak their minds and make their own decisions—and not to be forced into a totalitarian mold.

Today, more than ever, men also recognize a common interest in preventing war. From this flows a common interest, which is less recognized but which we hope will assert itself more and more, in curbing those ancient vices which breed war: the "envy, hatred, malice, and all uncharitableness" from which men have long prayed to be delivered. Our deepest common interest, therefore, is in the practice of compassion and forgiveness and brotherliness.

There have been times when it was the usual thing to practice such virtues—if at all—only toward one's neighbors or compatriots, or toward members of one's race or class, and to regard the rest of mankind as more or less beyond the pale. There are instances of this even today in many countries, including the United States. But the realities of modern life make more and more obvious what wise men have known for centuries: that our "neighborhood" is the world and that the race or class that really matters most is man himself. The truest self-interest is therefore that which is aware of men's common interests, which seeks the friendship of all nations and groups and does not try to profit at their expense or rejoice in their misfortune. ◀



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**A BATTLE IS JOINED:** Many thousands of Roman Catholics prayed this summer for the success of a meeting of young European Protestants. In turn, the young Protestants expressed regret for their inability to join in the Holy Communion with their fellow Christians in a Europe "which has become uncertain of herself."

To Lausanne, Switzerland, in July came 1,400 young Europeans from fifteen nations, including the USSR, and 400 visitors from all parts of the world, for the European Ecumenical Youth Assembly.

"Jesus Christ, the Light of the World" was the theme for the twelve-day meeting sponsored by the Youth Department of the World Council of Churches in cooperation with the national ecumenical youth councils in Europe. The theme is the same as that of the 1961 World Council Assembly in New Delhi, India. The implications of the theme for their own lives, for Europe, and the world were studied intently by the young office workers, teachers, and students from Anglican, Protestant, and Orthodox parishes. Their average age was twenty-one.

The consensus, arrived at through small group discussions of twenty or thirty people, was expressed in a 3,500 word statement. This document seemed an answer to questions posed in the keynote speech by Dr. W. A. Visser 't Hooft, General Secretary of the World Council. He had asked "Are we the beat generation in dying churches on an exhausted old continent? Or are we a real youth movement in churches which are being renewed in a continent which discovers a new vocation?"

Asking their churches and the World Council "to work seriously toward the establishment of increasingly inclusive intercommunion," the young Christians said, "Do not come to a standstill in this most urgent task. . . . We urge our churches: do not send us to another conference like this one in Lausanne until enough progress has been made on this point. We know there are no easy solutions here."

There had been no united Holy Communion as part of the official conference program. This decision had been reached in accordance with policy at previous ecumenical gatherings and in the knowledge that some churches would be unable to send delegates unless these conditions were observed. Many Swiss parishes invited the delegates to attend services of Communion. Many did not participate, but, as one Orthodox youth said: "As the others approached the Table we prayed, and during the whole service we felt the presence of the Holy Spirit which bound us one to another."

A large part of the final document dealt with the struggle for unity and understanding among denominations in local communities, through Bible studies, common prayer, and service. "Many of us also believe that it is time to seek direct contact of this kind also with Roman Catholics," the document stated. A number of Roman Catholics were present as observers. Monks and Catholic Action members had been asked to pray for the assembly. The Roman Catholic population of Lausanne was asked by Bishop François Charrière of Geneva and Fribourg to attend a special mass "to invoke God's blessing on the work of the assembly."

After twelve days of working, playing, and "getting to know" other young lay apostles from all parts of the globe, the delegates concluded that: "As long as we have self-centered local churches, we must not expect to advance toward a Christ-centered universal church living in fellowship and rendering a united witness to the world. We must fight the ecumenical battle where that battle is hardest: in the ordinary life of the ordinary congregation."

continued from page 24

as the first Archbishop of East Africa. The new province will consist of the dioceses of Central Tanganyika, Masasi, South West Tanganyika, and Zanzibar. It will be the fourth self-governing Anglican province in Africa, the others being those of South Africa, West Africa, and Central Africa. A fifth one, Uganda, is in process of formation and will be inaugurated early in 1961. This will then complete the transfer of jurisdiction over the Anglican Church in Africa from the See of Canterbury to local provinces. Bishop Beecher is well known for his literary and linguistic gifts and took a leading part in translating the Old Testament into Kikuyu.

**MINISTRY OF THE LAITY**—Rising interest in the possibilities for part-time, short-term, or post-retirement Christian work for laymen in underdeveloped countries was reported at Lutheran World Federation headquarters in Geneva. "Immediate steps must be taken" to select a full-time director-administrator, collect information and names of volunteers, plan financing, and take other steps towards a permanent lay missionary program, it was decided. ● Two young Roman Catholic couples recently left the comforts of suburbia to work abroad. They are Mr. and Mrs. Leonard Peterson of Reading, Mass., and Mr. and Mrs. Richard Mischler of Annandale, Va. The Petersons and their by-now five children are in Santiago, Chile, where Leonard, an engineer, will be adviser to a professional men's group. Richard Mischler, a music teacher, has gone with his wife and two young sons to Morelia, Mexico, where he will be on the staff of a Roman Catholic cultural center. Both families are members of the Association for International Development, a Roman Catholic volunteer organization which sends laymen skilled in the various professions to underdeveloped areas to seek Christian solutions to the country's problems.

**TV TOWN MEETINGS?**—Can a nation that by latest count has grown to some 180,000,000 souls ever again capture the spirit of a New England town meeting? National Broadcasting Company president Robert E. Kintner, thinks so. High level discussions are now underway at NBC to create a TV series of Saturday night debates on crucial issues between outstanding leaders in public life. At the same time, doors of all local NBC affiliated TV stations will be opened to citizens of the community who, immediately following the program, will pick up the discussion and argue it among themselves in their own regional terms.

● To be known as "America's Future," the series will take up such issues as foreign policy, education, politics, and national defense. Proud of his network's bold plan in public affairs programming, President Kintner said recently: "Our concept in this series is to awaken all Americans to their own personal stake in the future of our nation."

**THE WINNING WAYS OF THE CLERGY**—At the invitation of the Queensland Turf Club, and reportedly with the permission of his Archbishop, the Rev. W. P. Baddeley, Anglican Dean of Brisbane, Australia, went to the race track armed with binoculars, a camera, and a racing form. His visit might have passed unnoticed if he had not made news by backing six winners in seven races. The Anglican Church in Australia has campaigned strongly in the past against gambling. The Anglican Dean of Melbourne, the Rev. S. Barton Babbage, said: "I regard Dean Baddeley's gambling activities with embarrassment and dismay. However," he added, "I recognize each man's right to do what his conscience approves. Mine doesn't approve." Said Dean Baddeley, pointing out that Queen Elizabeth herself is a racing enthusiast: "The real problem is not gambling as such, but avarice and lust for money. My enjoyment was not in winning money but in seeing my choices win."

continued on next page

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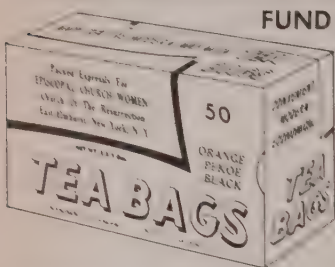
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continued

**CRASH PROGRAM FOR LATIN AMERICA**—A crash program to send volunteer lay people to thirteen Latin American countries was announced by the Latin American Committee of the Roman Catholic bishops of the United States. To be known as Papal Volunteers for Latin America, the lay missionaries would, it is expected, alleviate the acute shortage of clergy in South and Central America.

Teams of married couples, as well as single persons, would go to Latin America under auspices and with financial support from North American Catholic societies. They would travel in teams of three to ten which would provide both technical assistance and leadership training.

In making the announcement, Richard Cardinal Cushing of Boston, chairman of the Committee, pointed out that a reported 93 per cent of Latin Americans claim to be Roman Catholics, but only an estimated 10 per cent practice their religion. • United States Roman Catholic missionaries abroad now total: 6,782. This figure represents a 10 per cent increase since 1958. Latin America has the greatest portion of the missionaries, with a total of 2,405, representing an increase of 278 in the past two years. Auxiliary Bishop Fulton J. Sheen of New York, observing that this total is less than 4 per cent of all Roman Catholic missionaries, added: "The United States is now the major financial support of the missions of the world, but our personnel aid is but a very small percentage of the total." These are concentrated in Puerto Rico, Brazil, Bolivia, Peru, and Jamaica.

**CIRCULATION RECORDS**—Roman Catholic newspaper and magazine circulation in the United States reached a new high in 1959 of 25,932,461, a gain of well over a million and a half over the previous year's total. Largely responsible for the rise were 444 Catholic magazines, which registered a net gain of 1,550,747 readers in 1959 for a total circulation of 21,318,858.

**MISSIONARY DEPARTURES**—The National Council Overseas Department has announced the following departures:  
► The Rev. George W. Clarke, Mr. Clarke, and their son, Anthony, left for

Liberia, after an extended furlough. Also bound for Liberia are Mrs. Seth C. Edwards and her daughter, Jean A. K. Edwards.

► The Rev. Richard K. Clarke has left for Alaska. The newly appointed missionary expects to be assigned to St. Paul's Mission, Holikachuck. The Rev. Dennis R. Waller, also newly appointed, has also left for Alaska, expecting assignment to Epiphany Mission in Valdez.

► The Rev. Philip A. Getchell has left Oregon for Central Brazil.

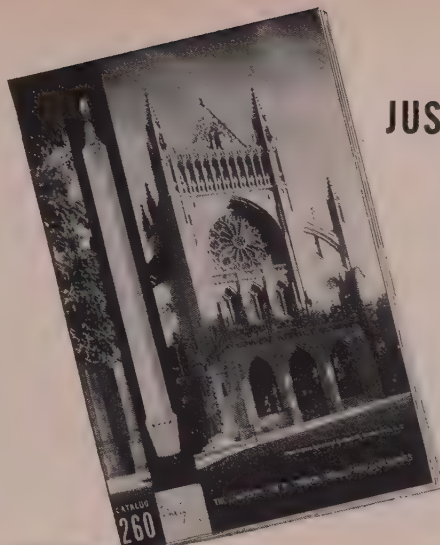
► The Rev. James R. Harkins, a newly appointed missionary, expects to be assigned to St. Luke's Hospital in Ponce on his arrival in Puerto Rico.

► The Rev. Bruce H. Kennedy and Mrs. Kennedy have left Honolulu en route to Mexico City.

► William A. Orr, M.D., left for Pakistan. Re-appointed to that country, he expects to be assigned to the United Christian Hospital in Lahore.

#### FACTS AND FIGURES

—According to the 1960 American Jewish Year Book, of the world's twelve and one-half million Jews, 5,367,000 live in the United States. Only nine countries have Jewish communities of 200,000 or more—the U.S., the Soviet Union, Israel, Great Britain, Argentina, France, Canada, Romania and Morocco. Between two and three million of the 3,500,000 Jews in Europe are estimated to be in the Soviet Union and its satellites. Israel's population is 1,837,000 Jews and 225,000 non-Jews. Some 550,000 Jews live in Africa and about 68,000 in Australia and New Zealand. ● An Anglican center for theological writing and research will be established in Oxford, England, this fall under the sponsorship of a clergy-lay council headed by the Rev. John Stott, rector of All Souls Church, London. The project, which will not be controlled by the Church of England, will provide a place for writing and or coordinating theological research one elsewhere. ● The government of the United Arab Republic is prepared to pay a regular salary to every Moslem who propagates the Islamic religion in Egypt after graduating from the Al-Azhar University, Cairo Radio reports. Meanwhile, the UAR will set up a Moslem liaison office in all Islamic countries.

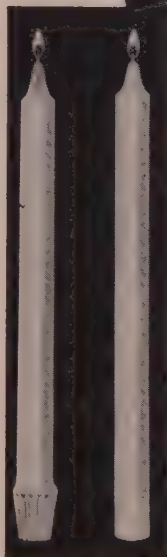


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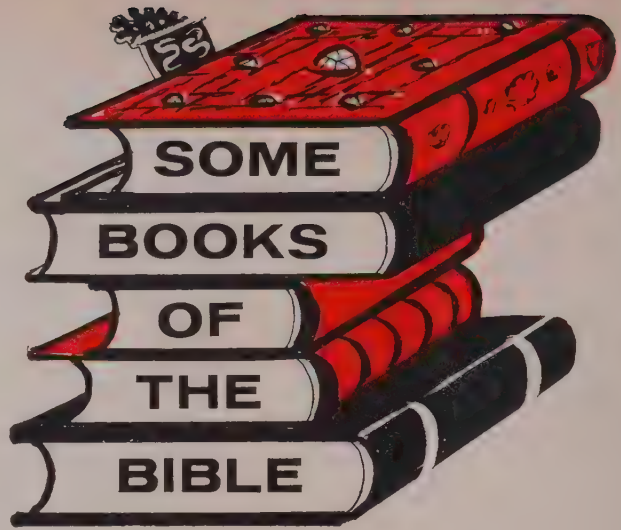
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SEE SIGN .....

ONE DUTY MORE .....

HER SET .....

I JEER HAM .....

TAME TAN  
LIONS .....

AND LIFE .....

SO AM .....

A BOA HID .....

WHAT MET .....

SALT AGAIN .....

AS IN SHEEP .....

I SOON CLASS ...

HE LIMP ON .....

NEVER A TOIL .....

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**G**RANT, O FATHER, that we, who have accepted the responsibility and privilege of teaching in thy Church, may have grace so to understand ourselves and our pupils, that there may come to life among us a fellowship where the Holy Spirit moves all hearts, Christ reigns, and thy Name, O Holy One, is revered, as in thy fair kingdom of righteousness and truth; through Jesus Christ our Lord.

**O** GOD, make us patient, fearless, and reverent in our study of thy holy Word, and in our efforts to deepen our understanding of thy children.

**O** GOD, give me the open mind, the pure heart, and the steadfast will, which become those who have thee for their Teacher.

**O** GOD, help us to live with Jesus and to think with Jesus, that our teaching may be a word from Him to our pupils, winged with power to reveal and to bless.

**L**ORD, help me so to live that even the youngest pupil will know what I mean when I teach.

**L**ORD JESUS, merciful and patient, grant us grace, we beseech thee, ever to teach in a teachable spirit; learning along with those we teach, and learning from them whenever it pleases thee. Word of God, speak to us, speak by us, what thou wilt. Wisdom of God, instruct us, instruct by us, if and whom thou wilt. Eternal Truth, reveal thyself to us, reveal thyself by us, in whatsoever measure thou wilt; that we and they may all be taught of God.

CHRISTINA ROSSETTI

**F**ATHER IN HEAVEN, who hast endowed thy children with minds and hearts that can respond to the glories of thy creation: Grant to the youth of thy Church, as they build lives of usefulness, a growing understanding of their Christian heritage; that, coming to know and love thee as thou hast revealed thyself in Jesus, their lives may be filled with hope in believing and joy in serving; through the same Jesus Christ our Lord.

**O** LORD JESUS CHRIST, who art the life and light of all thy servants: We beseech thee to inspire and help the teachers in our church schools, and those who prepare them for their work; pour out upon them the spirit of prayer and service; encourage them with good progress; when they are weary or disheartened strengthen their faith, and fortify them with the assurance that they are fellow-workers together with thee, the Master of life; for thy Name's sake.

**A**LMIGHTY FATHER, who didst send thine only Son that through him all men might be saved, enable those who teach in thy Church so to consecrate their lives that, being themselves led of thee, they may lead thy children in the paths of everlasting life; through the same Jesus Christ our Lord.





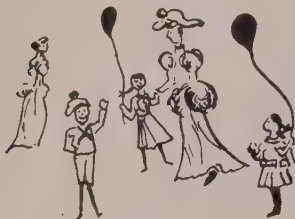
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## Books

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## God Our Contemporary

*God Our Contemporary*, by J. B. Phillips. 191 pp. London, Hodder and Stoughton. Clothbound \$2.50; paper, \$1.25.

To his many admirers it will come as no surprise that the latest book by J. B. Phillips is informative, provocative, and fun. Nor will they be surprised that in the brief space of one small volume the author grapples with dozens of the most important religious issues in the modern world without being trite or shallow.

During the past five years, in retirement from the parish ministry, Phillips tells us he became increasingly aware of the ocean of doubt and hostility in which the island of faith rests. The reader has the impression that Phillips has had questions hurled at him from non-believers and that we are listening in on his replies. These answers have nothing of the aura of the ivory steeple about them; they convince us they have done battle with strong opponents.

With logic and fairness Phillips exposes the inadequacy and limitations of agnostic humanism and of a narrow faith in scientific progress. Even other great religions are weighed and found wanting—for two reasons: they ignore the crucial fact of God-become-man and the unique doctrine that what we do to others we do to God himself! The practice of Christianity, both in the past and today, is subjected to the same scrutiny as other faiths and philosophies, nor is the human church by any means completely exonerated. Throughout the book the author presents criticisms an intelligent agnostic might level against the doctrines of Christianity, or our practice of them; and he warns against a too ready dismissal of these charges. The misunderstanding between the worlds of faith and non-faith, he insists, is mutual and not merely unilateral. Phillips in two chapters answers “some criticisms of Christianity,” not all of which are undeserved as they apply to the practice of our religion.

With all its weaknesses, however, the Church is still, Phillips believes, our best hope of “re-presenting Christian-

ity.” He makes a fervent plea that all sorts and conditions of men (including Christians) give “adult critical attention” to the Gospels and Epistles. And then the Christian, rather than exchanging comfortable clichés of agreement with other like-minded persons, should go out into the world of non-faith and share his gracious joy, explaining and teaching why God-become-man is forever and “inevitably our contemporary.” I believe we could find no better preparation for such a venture than reading first this remarkable little book.

—LEE ALEXANDER

*Prayer Book Studies: Vol. XIII, The Order for the Burial of the Dead Vol. XIV, an Office of Institution of Rectors into Parishes. New York: Standing Liturgical Commission 60¢.*

Two more items in the series looking towards an eventual revision of the Book of Common Prayer. The proposed Burial Office offers a wider range of Psalms and prayers in a conscious effort to discourage the use of extraneous material not in keeping with the ideas and purposes of the Prayer Book. The Office of Institution has been rearranged and shortened, and it is limited to use of the institution of rectors into parishes.

*The Collects, Epistles, and Gospels for the Lesser Feasts and Fasts. Supplement to Prayer Book Studies XII. New York, Standing Liturgical Commission. \$1.25.*

This Supplement provides the proper in full for the feasts and fasts proposed by the revision committee. The wide range of these commemorations frankly experimental, the committee feeling that in use the irrelevant commemorations will be recognized as such. The proper can be used in church with the Bishop's permission. They in any event a boon to private devotion as they provide a welcome variety related to a broad sweep of the Church history and to our Anglican heritage.

—E.T.

**Parents Deserve to Know: A Sequel to Youth Deserves to Know**, by G. Curtis Jones. 205 pp. New York, The Macmillan Company. \$3.95.

Most parents have neither time nor inclination to study long pedantic dissertations on the young. Busy people who want to know the truth about what their children face today, and who wish to consider some common sense ways of helping the younger generation, will be grateful for Dr. Jones' book, and they will use it often.

The "highbrow" reader who wants advice only when it is given in a scholarly manner will not approve of this book. The author's technique is to cover a very wide range of topics to parents and their sons and daughters, and we are led to consider the various phases of family life against the background of the contemporary world. The approach is realistic: being a parent is not easy. The question of discipline is faced; there are chapters on Health, Education, Time, Money, Conformity, and Decisions. There are especially helpful descriptions of the difference between the social, scholastic, and emotional development of boys and girls. Because of necessary generalization, there is a bibliography at the end of each of the fifteen chapters, for those who want to dig more deeply.

The stark, objective facts are related to our daily lives by numerous illustrations and some quotations. These are generally so good that one has to overlook an occasional lapse into the second-rate, and into a style which, once or twice, tends to be too homiletic.

Actually, what we have here is a brave picture of today's world, and of the struggle of the Christian family within it. The canvas is large, and the artist's strokes are colorful and bold. Quite an extraordinary amount of excellent material is compressed into one readable book. The combination of wisdom and humor gives us a sane perspective, in spite of pressing problems: eloquency, for instance.

Clergy looking for a textbook for parents' classes and for topics and examples for addresses will find much to help them. All leaders of young people would gain much from reading this book.

Because they may not be able to agree with every word, those who are unable to profit by books written by members of other denominations must be deprived of the wisdom offered by

this experienced writer. Episcopalians using his book will obviously wish to relate its teaching to the liturgy, doctrine, and sacramental life of our own communion. —DORA P. CHAPLIN

**Every Man in His Ministry**, by Basil Minchin. 328 pp. New York, Longmans, Green & Co. \$4.25.

This remarkable book—the second volume in the Rev. Basil Minchin's series under the general heading, "Worship in the Body of Christ"—combines in a two-part discussion two of the current concerns of the Church.

Part One, in discussing episcopacy, concerns itself with the Ministry of the Church in its entirety, both clerical and lay forms, and shows the dynamic interaction of the ministries within the Body of Christ. Part Two, in discussing a particular way of offering the Eucharist—concelebration—also concerns itself with this interaction by showing that the celebration of the Eucharist involves all the ministries of the Church.

Both discussions stem from a view of the nature of the Church as the manifestation in the world of the New Covenant between God and man. "Go ye into all the world" was a command and a commission given not to the ordained clergy alone but to the total membership of the Body of Christ, a position so clearly recognized in the second collect for Good Friday. And although the Body has, to use the author's phrase, "thrown up" special orders with specific functions to meet the circumstances of its times, the action is always that of the total Body. The ministry does not act for the rest of the Church, but the Church as a whole is the ministry.

Because the Church is a corporate entity, the Eucharist must be a corporate offering. It is the author's conviction—and his historical, theological, and practical arguments are well marshaled—that concelebration, with the ministries taking fully their respective parts, is the most complete way in which the corporate nature of the Church is to be expressed in worship.

Both parts of the book contribute to a better understanding of what is required for the eventual reunion of the churches. To understand the ministry in its fullness, and the Eucharist as the corporate expression of each man in his ministry, is to understand the nature of the Church itself. It is this understanding that is required if the issue of re-

*continued on next page*



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"Breaks genuinely fresh ground . . . Canon Dewar discusses with marked originality and suggestiveness the possibility that the phenomena of the unconscious, both individual and collective, reveal the working of the Holy Spirit. At the least, his work opens a quite new phase in our comprehension of the Holy Spirit. All subsequent investigation and interpretation must take it into account. But this is a minimal estimate of the possible fruitfulness and influence of this discussion."—HENRY PITNEY VAN DUSEN, author of *Spirit, Son and Father*.

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## Books *continued*

union is to be faced honestly and re-  
solved constructively.

—DAVID SIEGENTHALER

**Why Christ**, by B. C. Butler. 164 pp.  
Baltimore, Helicon Press; London,  
Darton, Longmann & Todd. \$3.50.

Under the influence of Pope John  
XXIII the dialogue between Rome and  
other branches of the Holy Catholic  
Church has developed apace in the last  
few years. Although not explicitly a  
part of this dialogue, this little book by  
the Abbot of Downside, the Roman  
Benedictine abbey in Bath, England,  
can be fruitfully read by non-Roman  
Catholics as a sample of the best in  
contemporary Roman apologetics.

Dom Butler's purpose is to "show  
that Christianity meets man at the point  
of his deepest need, and that its message  
takes account of perhaps the gravest  
difficulty that our reason has to face in  
seeking a criterion for living: the diffi-  
culty that reasonable men, seeking such  
a criterion by the unaided light of their  
own reason, have reached such diverse  
and contradictory conclusions."

In an introductory essay on how we  
got from the age of faith to the per-  
plexities of the modern situation, the  
author presses the unavoidable necessity  
of a decision about "a faith or vision,  
a controlling total view, which will give  
meaning to life."

His argument is not highly origina-  
but is carried through in a clear and  
moving fashion. Love is the fulfillment  
of human nature, but its true object is  
the absolute reality to which the Judeo-  
Christian tradition alone bears witness.  
The biblical revelation is interpreted in  
terms of God's word and action, in ac-  
cordance with the insights of contem-  
porary biblical theology. There is an  
investigation of the authenticity of the  
New Testament documents, involving  
thorough acceptance of the critical ap-  
proach. The argument concludes with  
a discussion of the necessity of the  
social-institutional character of Chris-  
tianity and of the nature of the life of  
faith.

The specifically Roman Catholic  
character of this book appears only in  
the last two chapters where Dom But-  
ler argues forcefully that "the Church  
permanently and essentially a sing-  
historical society" which he claims  
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ants. He concludes with an argument for the papacy and the exclusive claim of the Church of Rome to be the true Catholic Church.

This book can be commended not only as part of our ecumenical responsibility to keep in touch with the latest Roman Catholic thought, but also as an excellent essay in contemporary Christian apologetics.

—OWEN C. THOMAS

*With My Own Eyes* by Bo Giertz, Lutheran Bishop of Gothenburg, New York, Macmillan Co. \$4.50  
Translated from the Swedish by Maurice Michael.)

When a book review editor takes a book out of its wrappings and discovers that it is another life of Christ written for the masses he usually finds it difficult to suppress the yawn. There were other strikes against this book. It is written by a bishop who has spent much time in the Holy Land. These two facts, added to the first, will generally strike out any literary batter. I could not have been more mistaken.

This Swedish Bishop with the unusual name has given us something so near a literary and religious masterpiece that it will be difficult to find other works with which to compare it. The nearest thing I know of is the late Dorothy Sayers' *The Man Born to be King*.

*With My Own Eyes* is a narrative seen through many sets of eyes possessed by Jesus' contemporaries. Its vivid, lovely prose is full of geographical settings that are obviously those of an unusual observer. The Bishop has a poet's eyes. The inner sight of this author is even more breathtaking. We have here the rare combination of deeply grounded, unobtrusive scholarship, a thorough understanding of the Semitic mind and a deep, lifelong commitment to Jesus the Christ as a living Lord.

One of the most valuable and engaging things about this book is the flavor and atmosphere of Jesus' times. In reading the Bible it is the most difficult thing in the world to understand the context, the spirit, mood, and presuppositions of the times. This book is rich in these elements and one gets the feeling that he is living within the Jewish framework of the times in reading it.

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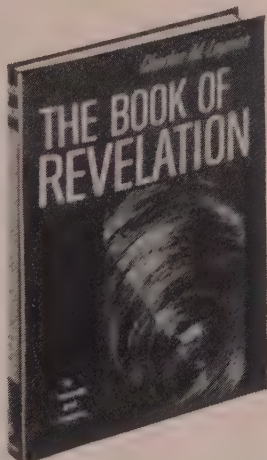
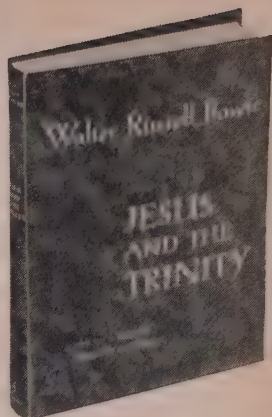
ANSWERS TO PUZZLE, PAGE 34: *Genesis, Deuteronomy, Esther, Jeremiah, Lamentations, Daniel, Amos, Obadiah, Matthew, Galatians, Ephesians, Colossians, Philemon, Revelation.*

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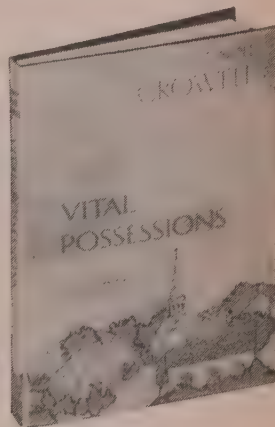
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## Books continued

It is unfortunate that there are no maps included in this volume. They would have provided the reader a valuable aid in pinpointing the vivid descriptions of the countryside. It seems too bad, too, that the book has not had wider notice. We have had so many of the sentimental versions of Christ's life in other volumes, with so much ballyhoo about them. Now a book appears that really deserves such promotion and little or nothing is said about it. For your own sake do not miss reading this one. E.T.D.

**God's Image in Us**, by Edward N. West. 181 pp. New York, The World Publishing Company. \$3.50

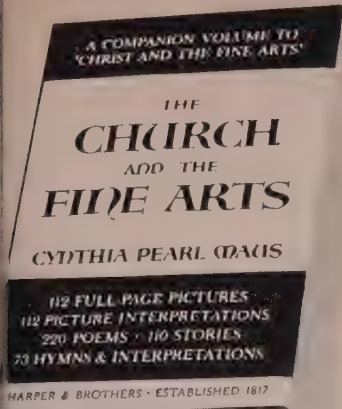
Chapters 5, 6, and 7 of the Gospel according to St. Matthew contain a collection of some of the teachings of Jesus commonly referred to as the Sermon on the Mount. It is from this collection that we have some of the most frequently quoted sayings of Jesus such as "Blessed are the poor," "Love your enemies," "Turn the other cheek," "The second mile," "Judge not." Following the "Sermon" as it has been preserved in our Bible in St. Matthew's Gospel, Canon West gives us a series of thoughtful interpretations of its successive sections. As does the Sermon itself, Canon West's comments range over the whole of human experience in an attempt to bring out the relevant meaning and application of Jesus' words for life in the world today. This is a book written by a professional theologian for the layman. The author gives the key to his method as follows: "... I simply do not understand what is to be gained when an ordinary sermon raises highly technical problems of textual criticism when the basic preaching point remains just the same." (p. 127)

Though one might in some instances raise some question as to the interpretation of some of Jesus' sayings, there is no doubt but that the author has come close to capturing the essential character and spirit of the teaching. The urgency, the paradox, the depth of human compassion are all here as well as the candor, so disarming to those who stood out against Jesus.

This is not a book for serious students of the New Testament. It is well worth the time of the serious layman for whom indeed it was written.

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## books in brief

**HOW AND WHAT THE CHURCH TEACHES** by William Sydnor. 177 pp. New York, Longmans, Green & Co. \$4.00, paper.

Renewed interest and emphasis on the "ministry of the Word" makes this a particularly useful tool now. This is a brief running commentary on the Bible passages appointed to be read on any given Sunday or holy day in the church year by the Book of Common Prayer. The emphasis is on the teaching use of these passages. Laymen wanting to study the Bible will find this book valuable. Teachers and clergy using it should be able to plan a broad pattern of teaching for classes and services. It is well indexed and arranged.

**CALL TO WORSHIP** by Neville Clark. 67 pp. Naperville, Ill., Alec R. Allenson, Inc. \$1.75, paper.

This is an unusually well written, comprehensive, and perceptive view of the basic issues in the structure and meaning of worship. The Episcopal layman fortunate enough to find this book in his church library will probably label the Rev. Mr. Clark a liberal Roman Catholic. He is an American Baptist whose call to liturgical reform sounds in accents nearly indistinguishable from those heard from the Roman Catholic Benedictines to the Church of South India. This book can provide any layman with a fine first view of the coming revolution in worship.

**THE FOUR LOVES** by C. S. Lewis. 192 pp. New York, Harcourt, Brace & Co. \$3.75.

Readers of this magazine will need no introduction to this book, which appeared in a condensed form in our first four issues. There should be many who, appetites thus whetted, will want the full version in permanent form on their bookshelves.

**THE EMPTY TOMB** by James Martin. 93 pp. New York, Harper & Bros. \$2.50.

The minister of the High Carntyne Church in Glasgow has stuffed a small bag with straw and labeled it Caiaphas, High Priest of Israel. Into the mouth of this figure are put many of the arguments for the Resurrection of Jesus. Both Caiaphas and the Resurrection deserve more comprehensive treatment.

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## Letters

From a Fellow Editor

. . . May I compliment you on content, photography, and layout of the magazine. I am a journalist and publish a monthly slick paper with 11,000 circulation for a hospital. I do all the interviewing, writing, photography, and layout, and I can really appreciate the work and talent that goes into THE EPISCOPALIAN. It is excellent from a professional point of view, and very interesting from a reader's point of view. When I get it, I read it from cover to cover without putting it down, if possible!

JOYCE CORTLAND  
Houston, Texas

### Teen-Age Applause

. . . Thank you for running parts of Mr. C. S. Lewis' book, *The Four Loves*, in your magazine. I was so interested in the articles that I took copies of the magazine to our Young People's Fellowship meetings where some of the other members read the articles. At later meetings we had some rather vigorous discussion. I doubt that Mr. Lewis thought that the book would be part of a teenagers' discussion group, but we do like to have a book or any other material that is not condescendingly pointed at the teen-age viewpoint (usually what some adult assumes it is). The articles interested me so much that I intend to read the whole book as soon as my parents buy it (they have promised to.)

The way the articles were written gave us (our group has members from sixteen to twenty-one) answers to many questions that we had floating around our minds but never really asked anyone about.

I would like to thank you not only for myself but for our whole YPF. Give us more!

JOYCE CHANDLER  
Breckenridge, Michigan

### What about Church History?

. . . I have received my very welcome first copy of THE EPISCOPALIAN and read it with great pleasure. May I suggest that in addition to the up-to-date matter you are giving us, we also need some refreshers on Church history? So many of us have no adequate answer to the charge that we departed from the . . . organization, and that the Church of England was created by Henry the Eighth. We'd like to have the truth put into print for us, many times, repeating it from first one, then another point of view. . . .

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### SEPTEMBER

- 11-14 Fifth International Conference on Spiritual Healing, sponsored by the Order of St. Luke the Physician. St. Stephen's Episcopal Church, 10th St. above Chestnut, Philadelphia 7, Pa. Meetings, except the business sessions, are open to the public.
- 11-16 Institute in Adult Christian Education, L. L. Scaife Conference Center, Maple Spring, N.Y. Co-ordinator: the Rev. John T. Sanborn, St. James' Church, Batavia, N.Y.
- 17-20 National Conference on Citizenship, Washington, D.C.
- 18-23 Institute in Adult Christian Education, Lassell House, Whitinsville, Mass. Co-ordinator: the Rev. Leon E. Cartmell, Lake Rd., Burnt Hills, N.Y.
- 20-23 National Conference of Deaconesses Annual Conference and Retreat, DeKoven Foundation, Racine, Wis. The Suffragan Bishop of Minnesota, Philip F. McNairy, will conduct the retreat.
- 21 **St. Matthew, Apostle and Evangelist**
- 21, 23, 24 **Ember Days**
- 27-29 Joint Commission on the Status and Training of Workers, meeting at Seabury House, Greenwich, Conn.
- 29 **St. Michael and all Angels**

### OCTOBER

- 2-7 Institute in Adult Christian Education, Camp Capers, Kendle County, Waring, Tex. Co-ordinator: Miss Dorothy Schemmer, P.O. Box 8116, San Antonio 12, Tex.
- 9-14 Institute in Adult Christian Education, DuBose Conference Center, Monteagle, Tenn. Co-ordinator: the Rev. W. Robert Insko, 900 Broadway, Nashville 3, Tenn.
- 11-13 National Council Meeting, Seabury House, Greenwich, Conn.
- 17-21 Episcopal Chaplains of the West Coast Conference, School of the Prophets, San Francisco, Calif.
- 18 **St. Luke the Evangelist**
- 18-20 National Convocation on Church in Town and Country, Denver Colo.

- 19 Annual Corporate Communion for University Episcopalians
- 22 St. Paul's College (Lawrenceville, Va.) Alumni Dinner, Hotel New Yorker, New York City
- 27-29 7th National Conference on Clinical-Pastoral Education, Washington, D.C.
- 28 **St. Simon and St. Jude, Apostles**

### NOVEMBER

- 1 **All Saints' Day**
- 15-17 Seminar on the United Nations, Christian Social Relations Dept., National Council, 281 Park Ave. South, New York 10, N.Y.
- 15-17 Conference on Episcopal Church Work Among Chinese in the U.S., San Francisco; National Council Div. of Racial Minorities

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- Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Announcements should be sent to *The Episcopalian Calendar*, 44 East 23rd Street, Room 1009, New York 10, N.Y., as far in advance as possible.



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# THE END

READING the war-threat news these days is like coming upon a wall blocking off a street—and what's more, a wall with THE END painted on it in large black letters. We tend to think of ourselves as the first people in history to have this direct awareness of a final End. But we are wrong. Jesus thought about it too, and taught about it.

"There shall not be left one stone upon another," He says of the great Temple at Jerusalem. This is the beginning of a long discourse which touches upon and blends together all aspects of the End—the end of an individual life, the end of a culture, the great cataclysmic end of all our physical surroundings, with the sun and moon darkened and the stars falling from heaven (words which take on new vividness now)—all in a great orchestral play of ideas. It is a kind of symphony on the theme of the End. It tells us, if we let it speak to us directly, that the End is always confronting us. Human life has always stood face to face with it.

This is the human condition. As Pogo says, "Life ain't no ways permanent." Jesus wants us to know this through and through. Why does He consider awareness of this fact essential?

First of all, probably because it *is* a fact. One of the most consistent features of Jesus' teaching is the way it keeps patiently pointing to certain facts that people, then as now, seem determined to overlook. This fact of the End is one of them. How easily we make our frame of reference the things we can see—and have. And yet there is an End for them, and for us, too. Life is not seen in a true light unless it is seen against this backdrop of the End. All the scenery will some day be taken up and folded away, for us as individuals, for our culture, for our world.

UNLESS life moves in the light of this knowledge, it is a false security, based on a false picture, producing false expectations and values. This may be one of the many facets of meaning in that great diamond of Jesus' central teaching: "Whosoever

shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Only by knowing that life has an end can we see it for what it is and value it at its true worth.

Many of us can testify to this fact from our own experience. Perhaps we have known someone who, facing death, suddenly came alive and lived more fully in the few months remaining than he did in all the years before. Or perhaps we ourselves, confronted with the End (by a headline, by a conversation with a doctor, by an accident seen on a highway) go to take a despairing walk, so upset that we can't keep still. But suddenly the world takes on a new, appealing beauty that makes us stop and stare. Even the concrete sidewalk is full of it. Life is all *here, now*, presenting itself not for thoughtless use and possession, but bursting forth like a fruit from some power behind it.

IF we were to read with fresh eyes the various accounts of the life of Jesus, and ask ourselves what is the most obvious difference between the way He looked at life and the way we do, we might decide that we live facing time, but He lived facing eternity. He had gone past that moment of the End, and found His values beyond it. He was free of the kind of what-will-happen-if thinking that we live by, and could guide His action by the rich possibilities of the present moment, "all lit up with eternal rays," as C. S. Lewis put it.

When we face the End, our everyday values drop away, useless, and we are open to new ones. And if at this moment Jesus, the Son of Man, works in our minds to give us His values and to help us see the eternal value in the present moment, we partake in our own small way in His resurrection, the new life that His outlook and His values give us. This is the gift of the End to those who face it. Let us not avoid the thought, but look at it and through it, be awake to it. *Watch*, Jesus said as He finished His talk about the End. *And what I say unto you, I say unto all. Watch.*

—MARY MORRISO

# ACCEPT ALL 5

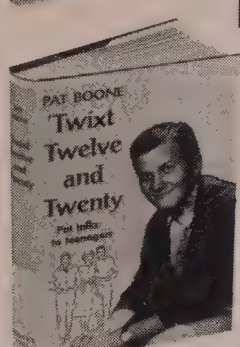
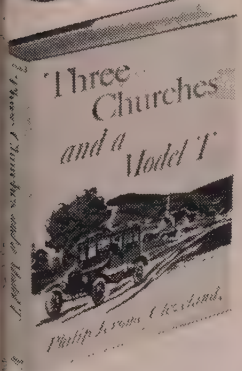
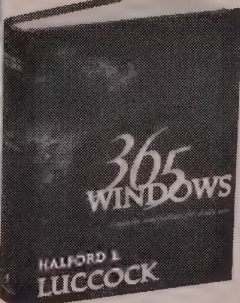
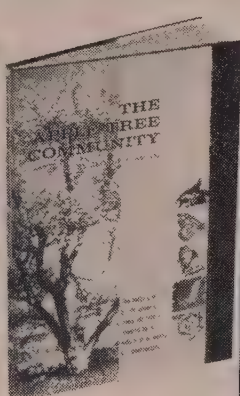
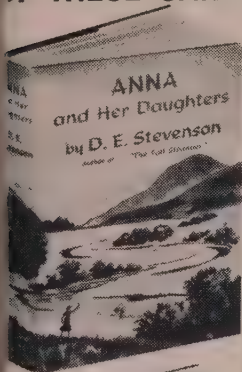
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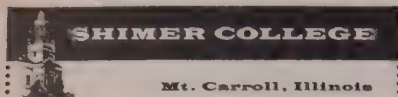
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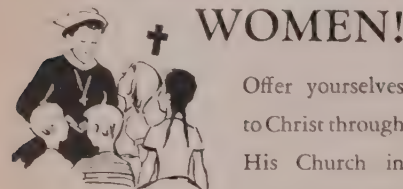
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# Inquiry:

a question and answer column

conducted by Henry Thomas Dolan

**Q** After almost twenty happy years in the Episcopal Church, I find it disconcerting to be told I am "Catholic," as your June issue told one of your readers. If you use the word to mean "universal," there is no argument. But I doubt that you meant only this. The Book of Common Prayer and the daily press, both, describe us as the Protestant Episcopal Church. Does our Prayer Book lie? Is the press consistently mistaken?

**A** Primarily, this column, in June, used the word "Catholic" as defined in the Second Office of Instruction at page 291 of the Prayer Book, and as used in both the Apostles' and Nicene Creeds, wherever they appear in the Prayer Book, in the Prayer for the Church, page 37, and in the Bidding Prayer, page 47. All of these passages, except the Nicene Creed, say "holy Catholic Church." The Nicene words are, "I believe one Catholic and Apostolic Church . . ." How does any one of us mean these words? The title page of the Prayer Book reads, "The Book of Common Prayer . . . Sacraments . . . Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States. . . ." Is it not a fair inference that this phrasing was not intended to be exhaustively definitive or exclusive in entitling our branch "Protestant Episcopal," but only describing the organization, authority, government, and policy of our section of the Church in the United States?

Secondarily, the June column cautioned against wholesale abandonment to our Roman cousins of all claim on the word "Catholic" for an historical reason. We are a direct historical descendant, and a legitimate one, of the ancient, undivided Western Church of pre-Reformation times, which found its way to the British Isles in the first century, probably, and has been there continuously ever since.

**Q** What does the word "rubric" mean?

**A** Think of the gem, or color, ruby, and you will be very close to the answer.

Webster defines "rubric" as, "a ritual or ceremonial direction printed in the text of service books," and says that the word originates from the fact that in medieval service books they were written in red (*Lat. ruber*) to distinguish them from the text of the services.

In the altar copy of the Book of Common Prayer, they are still, usually, written in red, and in some octavo copies meant for the individual worshipper. In the copies found in most pews, they are printed in black italics. They are really the stage-directions of the service.

**Q** What do you mean by cathedral "close?"

**A** An ancient legal term, long antedating Blackstone, but familiar to all Blackstonian-bred lawyers, it means simply an enclosed place, especially a small piece of enclosed land, or a court about or beside a building, and, specifically, the precinct of a cathedral.

**Q** If one has been confirmed in the Roman Catholic Church as a child, and has been attending the Episcopal Church for more than five years, what is required of him, to be allowed to receive Holy Communion?

**A** At most, to be publicly received into the Church by the Bishop, but in some dioceses, nothing but the evidenced intention to be faithful in attendance at worship. The canons of the Church are silent on this subject. The Rubric (*p.* 299) governing admission to the Holy Communion says only "confirmed," and our Church concedes fully the validity of Roman Catholic confirmation. Local practice as determined by the spiritual authority of the bishop may vary from one diocese to another, as requiring or not requiring a public declaration to the bishop of one's intention to live according to the doctrine and discipline of the Episcopal Church, and to be faithful to its worship, the bishop responding by taking one's hand and receiving one into the fellowship.





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# Know Your Diocese

IN the Diocese of Milwaukee, (stretching over Wisconsin from Lake Michigan to the Mississippi River) the *m's* have it—Milwaukee is metropolitan, mid-Western, and mission-minded, the latter of necessity this year as its population soared over the two million mark. The see city of Milwaukee is a community made famous, we're told, by hops and malt, and, more recently, by



**DIOCESE OF MILWAUKEE**

its ascension to the number eleven spot in a roster of the nation's large cities. To help meet the demand for new churches in this expanding metropolitan area, a revolving fund of some \$400,000 has been circulating for the past six years.

But if Milwaukee is interested in a growing mission program, she is at least equally interested in perpetuating what has been called one of the strongest departments of Christian Education in the Church. Milwaukee's Department has been selected by the National Council Department of Christian Education to be one of four pillar dioceses in the country to explore educational work now being done with adults. The diocese also

includes four schools for young people, Nashotah House Seminary (the first institution of higher learning in the Territory of Wisconsin), and fine student center at the State University.

This month, Milwaukee will be host to the synod of the Mid-West, where it meets to celebrate the 125th anniversary of the Mid-West's first bishop, Jackson Kemper. Under its present bishop, the Rt. Rev. Donald H. V. Hallock, Milwaukee can boast a hearty church membership of more than 27,000 souls in the care of 92 clergy and 115 lay readers.

Although he was born in Michigan, the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, counted his election to the episcopate nine years ago as an invitation back to native soil, for it was in Wisconsin that he received his theological training and spent the first years of his priesthood. A graduate of Nashotah House, he served five Wisconsin parishes in five years before enlisting in the Army during World War II. Five years of service and a Legion of Merit Award later, Bishop Hallock resumed his parish work as rector of St. John's Church, Grand Haven, Michigan. His three years there were spent as vice chairman of the diocesan department of Christian Social Relations, as a member of the Executive Council, and later, as chairman of the Department of Promotion.

In 1949, just two years before he was to become Bishop Coadjutor of Milwaukee, Bishop Hallock went to Grace Church, Hinsdale, Illinois. In September, 1957, the Bishop began a three-year term as a member of the National Council, representing the Fifth Province. He is married and has five children.





# FOR YOUR INFORMATION

\* \* \* \* \*

THE COVER takes us to the great Northwest, where we are waving a greeting to the good ship "Royal Cross" which plows Puget Sound carrying the Church's ministry to slander Episcopalians. For the completion of this journey, see page 6 and the article, "Seaborne Circuit Rider."

The correspondent who covered this sea-going story is the Rev. Rudolf Devik, Canon Missioner of the Diocese of Olympia. Canon Devik is also a native Washingtonian and editor of Olympia's diocesan journal, *The Olympia Churchman*. We couldn't have asked for a better combination for our first major story from the Pacific Northwest.

THE AUTHOR of "Money Can Be Beautiful," page 2, is the Rev. Dr. Robert J. McCracken, minister of named Riverside Church in New York. A well-known preacher and radio speaker, Dr. McCracken is also pastor to several of the families Rockefeller. This article originally appeared in *Presbyterian Life* and is reprinted with permission.

ERLE STANLEY GARDNER, the world's most famous and prolific writer of mysteries, is known to most of our readers. If you read the box on page 15, you will also find out that Mr. Gardner is a fellow Episcopalian of ours. We thank him, his editor, the Rev. William A. Gilbert of St. Paul's Church, Ventura, California, and our West Coast editor, Elizabeth Bussing, for their teamwork on "The Case of the Average Citizen," page 13.

Now that the Presidential campaigns are warming up, we are hearing a great deal about the "insiders," the "team," the men and women who surround the candidates and support them on their trail to the November

8th jump-off. After we have read enough of these profiles of Men behind the Men Who, we can begin to realize what an awesome job being President of the United States is.

On page 16, Milton Magruder tells us about a man who already is on such a team, Gerald Morgan, Deputy Assistant to the President of the United States. Mr. Magruder, the author, is a former editor with United Press International who has recently become a public relations executive with the National Association of Broadcasters. Both subject and author are parish officers of the Diocese of Washington.

THE Martha and Mary team of THE EPISCOPALIAN, contributing editors Martha Moscrip and Mary Morrison, have written their first joint byline article on page 21. The editor is not sure who did what, but he does know that "Are You A Girl Who Can't Say No" will have much to say to thousands of Marthas and Marys in the Church. Both authors are housewives, mothers, and active churchwomen in the Diocese of Pennsylvania. Mrs. Morrison conducts our For Meditation column. Mrs. Moscrip wrote the popular "I Don't Have Time to Teach Sunday School" article in the May issue.

THIS year the United Nations is fifteen years old. And, after what has been happening in Africa these past couple of months, the world organization has gained new respect in the eyes of many millions throughout the world. In a special *Worldscene* report on page 28 prepared by Arthur Herzog, Henry Cabot Lodge answers some questions about the United Nations. Mr. Lodge needs no introduction. For those who might cry "politics," we can only say in our defense that Mr. Lodge is the only Episcopalian

*continued on next page*

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## For Your Information

*continued*

lian running for a top office this year. And that we have given photo and text space to Senator Stuart Symington of Missouri and Governor LeRoy Collins of Florida in earlier issues. Both gentlemen are Episcopalians, too, but of a different political persuasion. Mr. Morgan, on page 16, has belonged to both parties. We will leave the equal time argument to you right here.

● WITH this issue, the editors are happy to announce that half the states

P. E. Baker, Jr.), 45 communicants; Grace Church, Pomeroy, Ohio (the Rev. W. A. Roberts), 61 communicants; St. Andrew's, Amarillo, Tex. (the Rev. H. E. Moreland), 1,228 communicants; Christ Memorial, Williamstown, W. Va. (the Rev. C. F. McNutt, Jr.), 86 communicants; St. James, Marshall, Minn. (the Rev. F. C. Lambert), 88 communicants; St. Matthew's, Eldred, Pa. (the Rev. Frederick F. Haworth, Jr.), 63 communicants; St. James' Mission, Kaimuela, Hawaii, the first in the fiftieth

## ► IN THE NEXT ISSUE:

### A SPECIAL REPORT on the Episcopal Church

- What Have We Done?
- What Are We Doing Now?
- Where Are We Going?

in the Union, including both Alaska and Hawaii, are represented through Parish Plan subscribers to THE EPISCOPALIAN. The Parish Plan is the system whereby a parish or mission, no matter how large or small, may subscribe for all of its families at the rate of \$2 a year per subscription, delivered to the home.

The twenty-fifth state is Kansas, represented by Bethany Mission, Larned (The Rev. D. B. Pierce), in the Missionary District of Salina. Bethany has some thirty communicants.

Among the churches that have recently joined the Parish Plan are:

St. Peter's Mission, Jackson, Ala. (the Rev. E. M. Berckman), 17 communicants; Christ Church, Mansfield, La. (the Rev. W. R. Henton), 96 communicants; St. James', Lake City, Fla. (the Rev. M. M. Benitez), 79 communicants; Holy Trinity Mission, Carrizo Springs, Tex. (the Rev.

state (the Rev. G. F. Hayashi), 8 communicants; St. Mark's Mission, War, W. Va. (the Rev. W. R. Bailey), 25 communicants; Trinity, Bryan, Ohio (the Rev. K. F. Reich), 59 communicants; St. James', New Castle, Ind. (the Rev. T. A. Dixon, rector), 103 communicants; St. Paul's, Port Townsend, Wash. (the Rev. Charles H. Berry, Jr., vicar), 84 communicants; St. James', Watkins Glen, N. Y. (the Rev. W. A. R. Howard), 105 communicants; St. James', Clayton, Ga., some 20 communicants; Stephen's Mission, Sebastopol, Cal. (the Rev. Robert F. Livingston), 11 communicants; and St. Joseph's, Port Allegany, Pa. (the Rev. F. F. Haworth, Jr.), 68 communicants.

● Next month we will be bringing you a special report on the Church. We think it will be an unusual issue. See you then.

—H.L.D.



## THE FAR SPENT NIGHT

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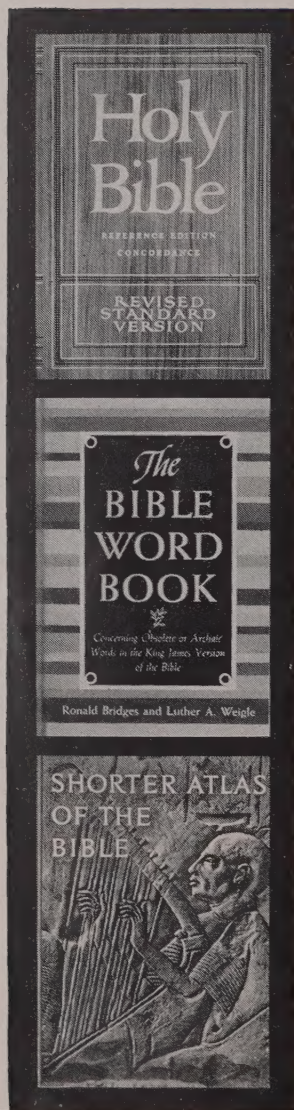


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